

THE CRITICAL REVIEW.

For the Month of *February*, 1765.

ARTICLE I.

The History of England, from the Accession of James I. to that of the Brunswick Line. By Catharine Macaulay. Vol. II. 4to. Pr. 15 s. in boards. Nourse. [Concluded.]

WE have hitherto had the satisfaction to perceive that, high as party is represented to be at present in this kingdom, no attempt has been made to invalidate the character we have given of this author's veracity. The longer we examine the evidences she quotes to support her facts, the more we are convinced that the only answer the partizans of the house of Stuart, if any such exist, can make to this history, is to write another, in which the services done by that family to the nation balance the flagitious attempts they made upon its liberties. To such a history, were it as well authenticated as that before us, we should be equally ready to give testimony in its favour. Both the Plantagenets and the Tudors were undoubtedly guilty of many execrable acts of tyranny; but they raised the power of the commons; they checked that of the church; they maintained the dignity of their crown; and they often held out the sceptre of gold, at the same time that they wielded the rod of iron. In short, were the reign of queen Elizabeth herself, which perhaps was as unfavourable to national liberty as that of her tyrannical father, to be drawn out by way of debtor and creditor to her people, the balance would, probably, be in her favour.

We should (we repeat it) be glad to see any *à contra* part of Mrs. Macaulay's history, with the articles fairly stated in which the people of England are indebted to the two first princes of the house of Stuart; and, should such an attempt appear, we would exert our utmost to procure it a candid reception from the public.

VOL. XIX. *February*, 1765.

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In

In the prosecution of her history, Mrs. Macaulay presents us with the following character of Wentworth and his proceedings.

‘ The most active second of Laud in all his arbitrary practices was the lord viscount Wentworth. This man, since he commenced courtier, had become so great a tool of monarchy, and given such way to his vanity, and other contemptible passions, that he seems to have sacrificed with his virtue all pretensions to common sense. During his presidentship of the council of York, he exercised his power not only unjustly, but with a childish insolence. Sir David Fowlis, one of the council of York, a deputy-lieutenant, and justice of the peace; Sir Thomas Layton, sheriff of the county; and Henry Fowlis, Esq; were by him brought into the Star-chamber for discouraging people from paying their composition-money in the matter of knighthood. Though the charge was frivolous, and amounted to nothing but some trifling censures of the president, and just reflections on the authority of the council of York; after asserting the prerogative of the crown in the business of knight-
ing, the court fined Sir David Fowlis, as the principal offender, five thousand pounds to the king; and to acknowledge his great and several offences to his majesty and the lord viscount Wentworth, not only in the court of Star-chamber, but in the court of York, and likewise at the open assizes in the same county, where the decree was to be publicly read; moreover, to pay three thousand pounds to the lord Wentworth. As the council urged no proof against Sir Thomas Layton, he was dismissed without censure. Henry Fowlis was committed to the Fleet, and to pay five hundred pounds to the king’s use.’

Our author has strengthened her narrative of those execrable proceedings by the most unexceptionable of all evidences, Wentworth’s own words, which are quoted in the notes with the following additional circumstance; That Mr. Bellasis, son to the lord Fauconberg, was examined before the council, and committed prisoner to the Gatehouse for not pulling off his hat to the lord-president (Wentworth), till he had on his knees made an acknowledgment to the offended president, though he pleaded that he was at the time talking to lord Fairfax, and that his face was turned another way.

We are next entertained with an account of the council of York; which must appear shocking, and would be incredible to an Englishman, did not our author, amongst other evidences, quote upon the margin Rymer’s *Fœdera*. She then proceeds to give us a faithful but melancholy detail of the affairs of Ireland, for the despotic government of which Wentworth had shewn himself unexceptionably well-qualified by the tyranny he had exercised in the north of England. It was Mrs. Macaulay’s duty

as an historian, to expose all his flagitious proceedings there; but we are glad, as Reviewers, we are not obliged to retail facts that reflect disgrace even on human nature. Notwithstanding this, how many writers, even since the accession of the present family to this throne, have recommended Wentworth as the archetype of ministerial merit, for increasing the king's revenue and the standing army of Ireland. It is only doing Mrs. Macaulay justice to say, that she has considered these matters in a light they seem not to have been viewed in by former historians, even the most favourable to public liberty, and who have been too much prepossessed with an opinion of Strafford's abilities. 'He was, says she, strongly abetted by the king, whose whole conduct in regard to Ireland was directed by wires managed by the deputy, and drawn through the channel of Laud.'

From Ireland our author makes a transition to Holland, and gives us an account of the quarrel between Charles and the Dutch, which she says, 'he intended should give the finishing stroke to that new model of government, which he, with his ministers Wentworth and Laud, had in a manner established in Great Britain.' Then follows the project for ship-money, during the course of which happened the death of Noy the attorney general, whose character is drawn by our author with uncommon precision and spirit.

'Noy the attorney-general, who countenanced this measure, died before any progress was made in it. He had received no other favour from the crown but the laborious office of attorney-general—a narrow recompence for the sacrifice of virtue, honour, and a good name. From being a great patriot, and an oracle for precedents favourable to the powers of parliament, he became so fascinated to the designs of the monarch, thro' the seduction of court-solicitation, that he was the most keen of all the ministerial gang in every illegal measure that the times produced, in all oppressive prosecutions, the peculiar business of his office: equal to a place of this sort, he filled it with the highest degree of infamy. As his demerits were great, so was he completely hated by the public: after languishing out a long illness, he died without being regretted by his own party, on account of his bodily infirmities, which prevented his being so active an agent as the business in hand required; whilst at the same time he lay under the infernal odium of being the propounder of ship-money.'

Whatever ideas either a courtier or a cockney may entertain of the magnificent entertainment given to George III. his queen and royal family at Guildhall, it must hide its diminished head when compared to the feasts and entertainments given to Charles and his queen in a progress they made beyond the

Trent. The sum expended in one entertainment given by the marquis of Newcastle, making an allowance for the different value of money, was near triple to that expended by the city of London on that memorable occasion.—As a contrast to the character of one lawyer, we shall here exhibit that of another drawn by our author with equal truth and skill, and with an impartiality that must do her credit with all candid readers.

‘ It was in this year (1634) that the nation sustained the loss of that distinguished patriot Sir Edward Coke, who died in the eighty-sixth year of his age, at his mansion-seat in Buckinghamshire, where he had spent the remainder of his days from the year 1628 9, in a quiet retirement, universally beloved and respected. From a just regard to the services this great man rendered his country in the latter and more experienced period of his life, it were to be wished that all his failings had been buried in a total oblivion; but a strict regard to truth, that catholic virtue in an historian, renders it necessary to enter into some parts of his conduct, the defect of which is so glaring, that nothing but a long succession of patriotic exertions could have rescued his memory from that pit of infamy to which the base time-servers of those ages have so deservedly been condemned. Very early in life he was especially noticed by Burleigh for the admirable talents he displayed at the bar, and was frequently consulted in the queen’s affairs. Burleigh found so much solid judgment in him, that he promoted him before his own kinsman Bacon, whose law learning he accounted somewhat superficial: Coke was made queen’s solicitor, and then her attorney. In these capacities he was consulted by the ministers in all points of difficulty; and he too often gave a legal colouring to the most tyrannical of their practices. But the very exceptionable parts of his conduct were the prosecutions of Essex and Raleigh, who were to be wrangled out of their lives to satisfy the infamous ends and caprices of a court. In these businesses he stuck not to take the most unjust and illegal methods to compass the condemnation of the two sufferers. But from the time that he attained a more exalted station in the law, after he was made chief justice of the Common-pleas, in the year 1606, he began to shew himself no friend to a boundless prerogative, objecting in the points of proclamations, prohibitions, and other such matters. His noble and dignified behaviour on king James’s calling him to account for his asserting the rights of the courts of common law, and arguing the point of commendams, have been already mentioned. When he began to find, in the experience of the unjust usage he had received, the venom that lay in prerogative; when he began to consider the pretensions of the Stewart family; that the consequence

sequence of such claims, if allowed and established in the constitution, would render the line of law of no effect; that the very forms of it would be subverted to the ends and purposes of regal tyranny; he from this time exerted in the Commons-house an unconquerable zeal for correcting abuses, for establishing the authority of the law, and confining the prerogative to its proper bounds. From these most laudable attempts he was not to be diverted, either by the threats or cajolements of a court: for at the period that he was much trusted and employed, after being re-taken into favour, he was so far from acting the part that on these considerations was expected of him, that in the parliament which met in the year 1621, he towered beyond all preceding patriots in the abilities he shewed in guiding the councils of that assembly, in the strength and propriety of the arguments he urged for the authority and privileges of parliament, turning by this conduct the smiles of the court into a commitment to the Tower, and a rifling his papers. He, to his everlasting honour, was, in the succeeding reign, the man that proposed and formed the Petition of Right. The cares of the greatest part of his life were not only for the age he lived in, but that posterity might feel the advantages of his almost-unequaled labours. He was the first that reduced the knowledge of the English laws into a system. His voluminous writings on this subject have given light to all succeeding lawyers; and the improvements that have been made in this science owe their source to this great original: the services he rendered to his country in this respect are invaluable. But whilst he laboured to his very last moments to render the law intelligible, and consequently serviceable to his fellow-citizens, he continued to be oppressed in the most illegal manner by the government. Secretary Windebank, by virtue of an order of the council for seizing seditious papers, entered his house at the time he was dying, took away his commentary upon Littleton, his History of that Judge's Life, his Commentary upon Magna Charta, his Pleas of the Crown, and Jurisdiction of Courts, with fifty-one other manuscripts, together with his will and testament. This last was never returned, to the great distraction of his family-affairs, and loss to his numerous posterity.

The short triumph which the king obtained in the case of ship-money, is next recounted, with all its concomitant horrors to liberty; then we have the scheme of a reconciliation with the church of Rome (including a project for suppressing the liberty of the press), and the fanatical superstitions of Laud. To these succeed the famous trial concerning ship-money, with the earl of Arundel's fruitless negotiations in Germany relating to the restitution of the Palatinate, which ended

in a pacific acquiescence of the ministry with the Spanish and German branches of the house of Austria. Then follows an account of two prosecutions of very different complections, carried on by Laud and the ministry; one was against Williams, bishop of Lincoln, the other against Prynne (for a second time), Burton, and Bastwick. In the first, Laud's malice got the better of his zeal even for the dignity of bishops; for he wanted to have a corporal punishment inflicted on Williams. The public is well acquainted with the barbarous event of the other prosecution. The reader, however, will find some fresh proofs in this volume of Laud's infernal spirit of persecution. The history of the state of religion in Scotland, and the commotions in that kingdom, are placed in a new and clear light, as is the conduct of Strafford, who still continued deputy of Ireland.

Our author gives a turn very different from that of other historians, to the spirit which Charles exerted at this time with regard to the French court; for she thinks it was owing to his being entirely under the influence of his wife and her mother Mary of Medicis, who mortally hated Richelieu, and had linked themselves with the Spanish faction in France. We next find an account of the unhappy meeting and dissolution of the parliament of England, with a very clear and succinct narrative of the debates. We have also a detail of the acts of power that followed the dissolution, and the noble stands that were sometimes made against ship-money; with the retreat of the English forces from the borders of Scotland, which our author seems to consider in a dishonourable light. She makes no scruple of calling Montrose's correspondence with Charles while he was in the Scots army, a piece of treachery. The transactions of the parliament which met in 1640, when the tide of national spirit was turned against its oppressors, and at last overbore them, then succeed, and are delineated by our author with great justice, and in the language of triumph, which is heightened by the flight of Windebank, the accusation of Laud, and the prosecutions of the inferior vermin both in church and state, Wren, Pierce, Finch, judge Berkley, and others. The bill for triennial parliaments follows this narrative, and then comes on the trial of Strafford, which our author discusses very minutely. The reader will perceive, from the following quotation, that she has dared to be singular in her opinion of the famous speech made by Strafford on this occasion.

'Strafford's situation is very pathetically expressed in this conclusion of his speech; but sure it is very deficient in argument; since it is apparent that a precedent of so great a criminal being condemned by the whole power of the legislature, could

could not, in its consequences, be so dangerous to the public, or the liberty of individuals, as the example of crimes of so black a nature, and so destructive to the commonwealth, being committed with impunity. An honest and a wise man would never fear the severest scrutiny; and the weak and the wicked being deterred from accepting public offices, or, if they did accept them, being kept within just bounds by the terrors of an after enquiry and punishment, must be of infinite service to the well-governing the affairs of the kingdom.*

We would willingly insert the character Mrs. Macaulay draws of the unfortunate Strafford, which we think the most masterly part of her work, if our limits would permit us, or were we not afraid that we have already made sufficiently free in our quotations. As this performance is at present only in the course of publication, we cannot venture to pronounce upon the whole. With regard to the two volumes we have already reviewed, we are under no difficulty of declaring our opinion, that the facts are well supported; that the style is correct, nervous, and animated to an uncommon degree; and however bold our author may appear in her reflections, yet they always arise naturally from her premises; so that if she has committed any mistakes, they are not to be attributed to her, but to those who have wickedly forged the authorities on which she depends. To conclude: If any sober writer or critic shall step forth, and shew cause why an information should issue against this historian at the bar either of truth, common sense, or the British constitution, our court of criticism shall be equally open to the prosecutor as to the defendant.

II. *The Laureat. A Poem. Inscribed to the Memory of C. Churchill.*
4to. Pr. 1s. 6d. Ridley.

IT is with no small pleasure we observe that this author, to whose name as well as person we are entire strangers, has fulfilled the early prognostics we formed of his poetical merits*; while at the same time, if we may judge from the execution of the present performance, he has profited by the animadversions we made upon his former compositions. The subject of the poem now before us has been often handled by different bards, being much the same with that of the verses so well known under the title of *The Sessions of the Poets, &c.* we mean the disposal of the English laurel. Apollo himself,

* See vol. xv. p. 310. vol. xvi. p. 386. vol. xvii. p. 238, and p. 292, &c.

surrounded by the Muses, sits to bestow the prize; and it is no small proof of our author's abilities as a satirist, that he pays a compliment to lord-chief-justice Pratt in the person of Apollo. The following lines are beautiful and poetical.

' Fast by his side, the heav'nly nine resort,
The attendant council of the poet's court;
Friends of the God, and partners of his toil,
Unskill'd fair merit of her rights to spoil;
Their supple tongues to blackest themes to suit,
And shame the witness they can ne'er confute:
Deal slanders, while they plead, and dare display
The rankest libels to the face of day;
Bully with front of brass, and nod the head,
With shrugs, and winks misleading, and mislead.'

Dr. B——n is the first candidate for the laurel, whom our author has treated with great severity. We have already declared our opinion of the doctor's poetical talents, and we see no reason to alter it. Apollo's reply to him is somewhat more severe.

' Furious he ended, and the laurel ey'd;
Calm and sedate Apollo thus reply'd;
" Still shall unmanly PRIDE thy passions raise!
Still shall thyself be doom'd thyself to praise!
Well have I found, among the sons of earth,
Meek gentle modesty the test of worth;
With scorn I view the coxcomb's giddy zeal,
And loath the bard, whose strains I cannot feel:
The wreath another must adorn."——he said,
And plung'd the boaster to oblivion's shade.'

We have likewise † condemned this author's unjust abuse of lord L——, who is the second candidate, and whose lines our poet censures as being deficient both in strength and nature; a character to which we can by no means subscribe. Paul Whitehead is the next candidate, whom our author raps on the knuckles in presuming to reach his hand out for the laurel; but we doubt he is somewhat mistaken as to Paul's private history. His namesake the laureat next presents himself; but, instead of succeeding, he "*pours universal lethargy around.*" Mr. Samuel Johnson then puts in his claim; but is rejected on account of his pride and rancour, not without some hints of his having a pension and receiving subscriptions.——Mr. Langhorne, whom our author supposes to be concerned in the

† See vol. xvii. p. 292.

Monthly Review, next incurs his indignation ; but we think he is treated in some respects very unfairly. If his verses are equally void of nerves as of spirit, they, and not his person, ought to have been the object of our poet's satire. Three Scotch bards, Home, Mallett, and Smollett, are afterwards set aside ; the first for being a dull poet, the second for being an affected one, and the other for we know not what, as we never heard before that the doctor was a traitor.

The two Whartons (is this the same name with Warton ?) of Oxford next succeed. We do not pretend to say how just the following lines are, but we cannot forbear pronouncing them to have some characters of poetry that approach to genius ; an uncommon circumstance at this time !

‘ Amid the darkling shades I joy to rove,
In *melancholy* wrapt the silent grove ;
On pleasure's wing let worldly fancies roll,
I court the sober musings of the soul ;
And cry, when Wharton pours the pensive strains,
'Tis thus the sacred voice of Young complains.
‘ Yet oft, too richly dress'd, his thoughts display
The labor'd language of DESCRIPTION's lay ;
The tinsel epithets too glaring shine,
And damp the fervors of a manly line ;
While 'mid creative genius' wild career,
The judgement he suspends, to lure the ear.
‘ To numbers, glimm'ring with a milder fire,
The kindred poet wakes his humble lyre ;
Now warm ambition wooes the *Mantuan* strain
To trip in past'ral o'er the British plain ;
Yet still with fairer charms, in ERROR's spite,
A DRYDEN's muse true genius must delight.
Now lukewarm ODE in placid anger flows,
No frenzy rouses, and no rapture glows ;
Unless——where FANCY, with a Milton's art,
Spreads all her beauties, and o'erpow'rs the heart.’

The Cambridge bards next appear. The character of Gray is poetical.

‘ Majestically sad, th' elegiac lay
Melts into tears, and owns her fav'rite GRAY ;
Behind her, ODE impetuous in her course,
Thrills the full bosom with a Pindar's force ;
Unbounded fancy soars on eagle wings,
And points the chequer'd line of English kings ;
——Pursue him, genius, thro' the blaze of light,
Too glaring for the pow'rs of——vulgar sight.’

Our

Our poet thinks (and we are inclined to be of his opinion) that Mr. Mason's later poetical compositions are not equal to his former. We shall not pursue him farther in his satire. After describing himself to be scarce ripened into man, he assigns to Mr. Churchill, tho' in a very awkward manner, the laurel.

Thus, young gentleman, we have admitted thy verses to be very pretty, if not somewhat better. We acknowledge thou hast a talent, and an uncommon one, for satire. But *cui bono?* what is the end, who are the objects of this satire? A set of very worthy, inoffensive gentlemen, some of them with talents surely not inferior to thine own, none of them of impeached morals; and even Brown (Brown as he is) cannot be objected to as a prose writer; a province in which if he has not strength, he has elegance. Your case is very different from that of Mr. Pope, on three accounts. First, his *Dunciad* lashes very stupid writers; secondly, very bad men; thirdly, dunces who had attacked him not only in his personal, but poetical character. He shewed resentment; but he had provocation. But dost thou not see the danger of choler and petulance united, and how they serve to debase the most promising abilities. Thou hast fallen upon the Reviewers indiscriminately, whom thou hast complimented in two lines which, without derogating from any son of dulness, are as bad as any the English language ever produced:

Lash'd by *perfection's* strains, ye Scotsmen, bleed,
Quit England's wealth, and hug your native TWEED.

We might venture to defy all the dunces in England, were they to club their heads together, to produce two such execrable metaphors as that of being *lash'd by perfection's strains*, and that of a man's *hugging* a large running stream.

III. *An Essay on the Education of Children. In two Parts. Part I. On forming their Bodies. Part II. On improving their Minds. With an Appendix concerning their Diseases. Translated from the German of John Gottlob Kruger, Professor of Philosophy and Physic in the University of Helmstadt, &c. &c. 8vo. Pr. 3s. Doddsley.*

WE may justly consider Mr. Locke's excellent Essay on Education as the first round of that philosophical ladder, the summit of which he attained; and indeed the simplicity, accuracy, and precision of that work serve as a kind of introduction to his Essay on Human Understanding, which some people may apprehend to be imperfect without it. They who have

have wrote since on the same subject have commonly followed him, *sed non passibus æquis*.

Professor Gottlob Kruger is a sensible man, and being so, like a true German, he thinks he has a right to become an author. Indeed, the rage of publication in Germany by men who have nothing but that qualification to recommend their works, is apt to make us question, whether good sense is not as uncommon in Germany, as great abilities, capacity, and genius, are in other countries. We meet with very little in this treatise that can tend to the reader's information, if we except so much of it as belongs to Mr. Locke, in whose footsteps our author *professes* to tread. Every one knows that Mr. Locke was a physician as well as a philosopher, and Professor John Gottlob Kruger, in his preface, tells us that he is the same, and that he advances a few steps farther than Mr. Locke has gone. Let us, gentle reader, conduct thee by the hand up these few steps.

In the first place, Mr. Professor takes charge of his pupil even before he is begot; for he tells us, that if the conjugal embraces are performed with a kind of indifference or reluctance, the body or mind of the child will be influenced thereby. 'In the act of generation it is not enough that all the requisite circumstances have concurred; the mother also, during her pregnancy, is bound to the observance of several duties.' These are curious discoveries. In another part of this wonderful work parents are told, that they ought to be very sober when they commit the act of generation, otherwise the child's understanding may be affected. We cannot help differing from Mr. Professor Gottlob Kruger in this particular, because, if his observation holds good, one half of the European children procreated by parents who can afford to get drunk on their wedding-day, must be ideots or madmen.

Our author's treatise on the diseases of children seems to be adapted to German children only; for, as the French quack observed, tho' a salt-herring cures a Dutchman, yet it kills an Englishman. Mr. Professor, after describing the common practice of inoculation, prefers to it the following very extraordinary method, which he calls that of buying the small-pox. 'The child, intended for the small-pox, is suffered to go to another who actually has them. The vender asks the buyer how many he wants, who answers five, nine, or fifteen, as there may be some mystery in an odd number. The buyer then tells down so many pieces of money, as he wants small-pox. This money the vender lays on the pustules, 'till warmed and moistened with the pus; after which the buyer takes back his money, and directly binds the pieces warm on the places he would gladly have the small-pox in.'

Upon

Upon the whole, we have given a sufficient reason why this German Professor's book must contain many good things, because the best part of it is borrowed from Mr. Locke; but all the rest of its contents is no more than what every prudent nurse ought to know.

IV. *The Construction and extensive Use of a newly-invented universal Seed-Furrow Plough upon an easy, steady Principle, suited to all Soils, stiff or light, level or ridged; and capable of sowing all Sorts of Seeds in three Rows, thicker or thinner, deeper or shallower, and the Furrows or Rows nearer or farther asunder, just as the Owner pleases. Also, the Construction of a Draining Plough, upon a very simple Principle. Both published with a view that the Ingenious may see what is wanting to put the finishing Hand to a Seed-Furrow, and also to a Draining Plough. With the Construction and Use of a Potatoe Drill Machine, pointing out the Benefit arising from this wholesale Culture to the Land, and to some of the Live stock. To which is added, An Essay on the Theory of a common Plough, in order to find, by Geometrical Construction, the Angles which give the Share exact Land, and Earth at all Depths, and which balance the Motions of the Plough. Illustrated with seven large Copper-plates. By J. Randall, a few Years since Master of the Academy at Heath, near Wakefield, Yorkshire. 4to. Pr. 5s. sewed. Wilkie.*

MR. Randall certainly merits the thanks of his country for his indefatigable endeavours towards improving the defective state of modern agriculture; perhaps there is not at this time in the British dominions, a practical cultivator who has made so many useful observations in the above science as this writer. We have already given some account of the Semivirgilian husbandry, as invented and recommended by our author; the treatise on this practice abounded, in our opinion, too much in philosophical reasonings, since whatever is intended for the perusal of the common farmer, ought to be clear, distinct, plain, and totally void of every thing which may even bear the appearance of abstruseness.

In the essay before us, we might point out many parts which are not intelligible to vulgar readers; but this we shall omit, as the seed-furrow plough here described is not designed for common farmers, to whom a very plain and simple instrument should be proposed, but for country-gentlemen, some of whom may probably be sufficiently versed in mechanics to read Mr. Randall's description of this machine with pleasure, and may perhaps be even tempted to have one constructed for their own use.

The

The Society for the Encouragement of Arts, Manufactures, and Commerce, having advertised a præmium for the invention of the most simple universal drill-plough, our author, who has been a practical cultivator in all the methods of husbandry, and understands well the necessary branches of the mathematics, thought himself properly qualified to offer one of the above-mentioned machines of his invention to the society; and that every member might have time to examine into the merit of his contrivance, he has published the essay now under consideration, which contains an ample description of the machine in almost all its parts, illustrated by several copper-plates.

In order to recommend his own invention the more strongly, it was necessary that Mr. Randall should make some remarks on the deficiencies of all the drill-ploughs now extant: this he has done with some degree of modesty and impartiality. In the beginning of his essay we find a critical examination of Mr. Worlidge's drill-plough, which our author thinks no better than a child's go-cart; Mr. Tull's, to which he allows some merit; and that invented by Mr. Ellis, which was constructed so as to sow seed and compost at the same time. That our author's account of Mr. Ellis's machine may be the better understood, it will be necessary to observe, that the word *tillage* in most parts of England means a dividing or separating the particles of the soil by the various methods of husbandry; whereas in the northern counties *tillage* signifies only the several kinds of manure that are laid on the land: in this sense we are to understand it when Mr. Randall tells us that Mr. Ellis's machine shed the light tillage over the seed. Of this third drill-plough, which he also honours with the appellation of child's go-cart, our author could by no means approve, for the reasons specified in page 15 of the essay.

After having taken notice of the drill ploughs invented in England, Mr. Randall proceeds to examine the merit of those constructed by Mons. du Hamel, particularly the tongue-drill, the defects of which he points out, making afterwards some remarks on his barrel drill, which he allows to be constructed on a simple principle, and to answer well enough for some sorts of wheat, and for small round seeds (see page 20).

Our author does not forget to animadvert on M. de Chateauvieux's drill-plough, as first invented by himself, and afterwards as made more simple, and thereby reduced to a lower price, by M. de la Levrie. He approves of neither of these; and of the first, in particular, we cannot avoid giving our readers Mr. Randall's opinion in his own words: 'Whoever knows any thing of the mechanism of an orrery, with all its complicated velocities, to represent the motions of nature, as they exist
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in the solar system particularly, will be of opinion that the ingenious M. de Chateauvieux excelled the machinery of that grand performance, as this last was not brought to perfection but by slow approaches. This worthy French gentleman, even after all, seems extremely doubtful whether his laboured plough will sow all sorts of seeds; and indeed, with its tender valves, nice springs, minuteness, and from the delicacy of its construction, it seems not calculated to struggle with beans, or capable of dropping awkward oats, or prevent breaking the seeds. Whoever undertakes to direct, and effects the making of this celebrated drill-plough, will have shewed a happy rashness; for it seems to me, that not one good mechanic in a thousand is equal to the task, nor would he engage to finish one, according to M. de Chateauvieux's meaning, for some score pounds, even could any gentleman, skilled in agriculture, direct for the most ingenious French author as particular as he has been. The design of this studied performance was at first to tell some seeds out to the ground one by one, and this gentleman says he succeeded, but found the practice would not do; for if he laid the seeds six inches asunder in the ground, he found some had missed, which made the survivors stand oddly one from another: he then deepened the cells or cavities to hold more seed, and he succeeded better in his crop.'

The last machine of this kind which comes under the examination of our author is the Sembrador, invented by Don Joseph de Lucatello; but this also he proves to have very great defects, as well as M. Diancourt's improvement of it.

In order to do this ingenious writer justice, and convince our readers that he has not thro' partiality thus condemned the inventions of others, we shall extract the concluding paragraph of this examination. 'I have so far, says our author, given the reader a few remarks on all the drill principles now known to the public, at least on all I ever saw or heard of; and if any person should think I have made very free with other people's labours, I sincerely hope he will do so by mine, as they are published with that very intent; for if the public gets but an universal drill-plough, that will effectually answer all ends, it is no matter who is the inventor. Perhaps my labours added to those, who have gone before me, in this difficult business, may give a more ingenious head proper hints how to proceed, and then, after all his toil, he will judge better whether I have obtained the grand desideratum wanting in agriculture; but whoever undertakes this desirable task, ought to understand that part of agriculture, which relates to all sorts of seeds used in the field, their specific gravities, nature of descending on inclined planes, respective aptness to arch in their motion downwards,

wards, the nature and state of soils, the resistance of mould when impressed upon, or he will lose his labour, were he the greatest mechanic in Europe.'

After this, which may not improperly be called the introduction to the essay, Mr. Randall represents the many advantages to be derived from his machine, and points out its extensive use with respect to the rows, as that it will lay the seed either in two or three rows, at various distances, with great regularity. He farther tells us, that his drill-plough with one horse in the lighter, and two in stiffer soils, will sow an acre of ground in an hour, or fourteen acres in a day, in three rows at nine inches distance, and in proportion two rows at other distances, to the amount of twenty-eight acres in a day; but then the man and horses must be relieved occasionally. The quantity of seed to be thrown out of the hopper is regulated by sliders; and our author gives particular directions how large the aperture should be for the different sorts of grain and pulse, with the manner of silencing the middle row, or sowing two instead of three rows, as also the manner of setting the drills that the seed may lie at a proper depth in the ground. Provisions are made, our author informs us, in this machine to keep the drills level in the ground, and to prevent the seed from falling on the headlands.

The opinion generally received is, that none but thin light soils, unstonny and level, are capable of the drill husbandry; Mr. Randall, however, in page 36 of his essay, confutes this opinion, and shews that with his drill-plough the stiffest and most awkward ridge-lands may be sown in drills in the new method, either with wheat or horse-beans: this, if it holds good in an extensive practice, is indeed a great acquisition in husbandry. We wish Mr. Randall success in the experiments he intends to make, and hope we shall soon hear a favourable account of his drill-plough.

But to proceed: our sensible author next mentions the power of the potatoe drill-plough, page 39; and it may not be amiss to observe, that this last drill is no other than that we have already mentioned, with some few necessary alterations, both being constructed on the same principles.

In describing the advantages of the potatoe drill, Mr. Randall takes occasion to recommend the culture of this root in a much more extensive degree than it has ever yet been practised, telling his readers that great profit may be made by feeding hogs with this wholesome and nourishing root, the smaller sort of the crop being picked out for sets to be dropped by the drill-plough.

We would willingly accompany this ingenious and accurate writer in the description he gives of the abovementioned two drills;

drills; but as no perfect idea can be conveyed of them without constant and frequent references to the plates, we must recommend the perusal of the essay itself to such of our curious readers as are desirous of being more intimately acquainted with Mr. Randall's machine: however, that they may, at least, have a slight knowledge of the principles on which this machine is constructed, we shall lay before them what our author calls the recapitulation of his description.

' The sum of the descriptive part of this essay is this: There is a wheel moving slowly in the upper hopper, which throws out the seeds in regulated proportions into the upper spouts, which lead into others, conveying them into the ground. And lest the corn, &c. in the upper hopper should stop, there is a revers'd cone, which by its bevel and motion, secures their free descent, and renders their arching utterly impossible, which is a great consolation to the owner of the ground, as, on the contrary, it is a miserable defect in the drill husbandry, where there is a probability of stoppage, as in this case, a heedless servant may go on for scores of yards together, without sowing the ground, which has happened to myself, in the use of the drill-ploughs constructed by others, and even by some of my own. From this upper hopper we descend into the lower, where we meet with a direct cone, and inclin'd planes fitted to it, for the sole use of permitting the corn, &c. in the upper hopper, when its false bottom is taken out, to descend into the boxes, instead of lurking or stopping between them and the upper hopper. The boxes are made to hang under these inclin'd planes, and the cones, planes, and boxes are suspended on a ledge within the lower hopper, so that the boxes shall reach the diagonal wheel without touching it. This diagonal wheel throws out the corn, &c. in regulated proportions, into the lower spouts, thro' proper apertures, but the corn, &c. here, as well as that sown out of the upper hopper, is under the command of sliders, and inclin'd planes, to give the ground more or less seed, and to spread it properly. What corn, &c. is more than sufficient to pass into the ground, the diagonals either drop into the wells, or may carry it to the next box. This diagonal wheel, moving within the lower hopper, is turned by a firm spindle, fixed in the center of the cog-wheel, which is moved by the trundle; fixed on the axle-tree, and this is turned by the wheels of the carriage, as the horse goes forwards. This is the sum of what has been said of the motion part and inside of this plough. As to the drills, coulter, and harrows, with the frame, &c. it seems needless to make any further repetitions; nor, indeed, can a careful workman fail to construct this machine, as I have, perhaps to a fault, been so particular in describing the parts;
and

and at the same time, given him the use of each, which serves him as a light to direct him, in what, at first appearance, may seem difficult, but, in truth, is simple and easy, after a little consideration. However, if, after all, there should be any thing which may appear dark, or stop a workman, I shall be extremely ready to clear it up to him, and set him forwards, provided I am not put to the charge of paying postage. Or, if any gentleman rather inclines to have this plough made by my workman, under my inspection, I shall be very willing to undertake this province, which will not cost him much more than the half of what his own workman can at first possibly make one for. This I have made, being the first, cost me about fourteen guineas, handsomely painted, whereas the same person will make me another for eight, as he can finish it in half the time he was about the first, besides saving his wood, which before was cut to great waste. It may be packed up very well in separate parcels, in matts and straw, and sent to any part, by sea or land, with proper directions how to put the parts together. Or one ingenious workman in any county, by seeing the plough before his eyes, as a pattern to go by, will be the only person for supplying gentlemen with it in that county. The more he makes, the more ready, perfect, and correct he will be in it; and thereby the sooner advance the interest of gentlemen, and the genteeler part of farmers, in effectually introducing the new husbandry, by drill-ploughs. Improvements may be effectually introduced also among common farmers, by the Semi-Virgilian husbandry, as I have experienced and demonstratively proved in that treatise, without drilling machines; only their own implements of husbandry will be sufficient. Both parties may, with or without drill-ploughs, be benefited by the new husbandry, which has made but a slow progress for a hundred and sixty years past, at the beginning of which period, drill-ploughs seem to have been first introduced, and confined among a few people, chiefly in the southern parts of England. But I believe the very word drill has and does displease them, as they judge it to be something mysterious and ineffectual, and very different from their own practice of producing crops; whereas had the machine been luckily called a seed-furrow plough, and they told that when they had properly ploughed their ground, and harrowed it down, instead of their going to work again to make a seed-furrow, the machine, with one or two horses, would do it for them with much more ease, expedition, and less labour also to servants, and at the same time sow their seed, and harrow or cover it well. If this had luckily been told them at first, we should not have had them to convince and persuade at this time of day, and to have the work to begin now, to cure them

of their prejudices, and to lead them into their own interest, so united to that of the whole nation.'

We are fully sensible of the difficulties to be encountered in constructing a drill machine which shall be universal: this offered by Mr. Randall to the public, impartiality obliges us to own, appears somewhat complex in its nature, and formidable in the description given of it. We blame not the inventor's accuracy in being so particular in his account of the several parts of which it is composed; but, perhaps, if he had been less nice, the whole machine would have had a more simple appearance, and gentlemen would have been more readily inclined to try its utility in practice: however, in our own private opinion, we really think it could not have been much more simple in its construction to answer all the purposes for which it is intended, as the trundle upon the axle-tree excites the motion within the hopper, which is effected by the revolution of a spindle running through the bottom of the hopper into it, there being two cones within-side whose business it is to throw down the seeds, in order to guard against their propensity to arch in their descent, into three boxes before which the diagonals appear in their gentle motion round, and which carry off the seeds to the apertures, and there dispose of them into the spouts.

After having concluded the description of the drill-plough, or seed-furrow plough, as our author chuses to call it for the reasons already mentioned, he proceeds to give his readers the construction and representation of a draining plough, which is also proposed to the Society for the Encouragement of Arts, Manufactures, and Commerce. Of this there is little occasion to say more than that if it will cut the drain described by the Society in the advertisement, the inventor will of course be entitled to the assigned præmium.

In the conclusion of this performance, we meet with an Essay on the Theory of a common Plough, intended to assist the ploughwright in constructing on a true and certain principle this very necessary implement. In this last essay the author proves his knowledge in geometry as well as mechanics, and has, we think, investigated the principles of the common plough more minutely than we ever remember to have seen in any preceding writers on this subject. The misfortune is, these useful subjects are generally thought too humble for the pen of a soaring mathematical genius; but we will, nevertheless, venture to affirm, that the man who invents or improves an instrument of husbandry, deserves the encouragement and patronage of his country more than he who may, by a well-regulated movement, discover the longitude at sea.

Mr. Randall is, as we have more than once observed, sensible,

sible, ingenious, and accurate, and his essay on the universal drill plough will doubtless be useful, though the machine itself should not prove so perfect as we could wish. At the same time, however, we must observe, that he makes use of a very ungenerous artifice, by referring so often in this essay to his treatise on the Semi-Vergilian Husbandry, that the former cannot be well understood unless the latter is previously read. By this we presume it is intended that the purchasers of his last piece should be constrained to buy his first: but is this right? Surely no. We imagine Mr. Randall has too much sense to be offended at these animadversions; and we flatter ourselves that he will, on a future occasion, avoid giving us any cause of reprehension, since it must be always more pleasing to an ingenuous mind to praise than condemn.

V. *Commercium Philosophico-Technicum*; or, *The Philosophical Commerce of Arts: designed as an Attempt to improve Arts, Trades, and Manufactures.* By W. Lewis, M. B. and F. R. S. 4to. 15s. Willock.

THIS is the beginning of a work long expected and much desired by the public, as they have had many proofs of the author's abilities to execute such a task. His former publications have evinced him not only a very excellent pharmaceutical chymist, but also proved him to be extensively skilled in the other parts of this science, in which he labours incessantly for the good of the public, and of which we believe the present publication will be no inconsiderable proof.

The first thirty-three pages are employed in the description of a portable furnace for experiments: figures are subjoined to illustrate his description. This portable furnace is of a very simple construction, two black lead crucibles with a few additions sufficing for it. These crucibles are preferred, because they endure the most intense heat with great durability. The crucibles numbered 60 on their bottom, he finds sufficiently large for most experiments. Into one of these crucibles are cut and drilled an ash-hole, an opening for putting in fuel, which he observes can never be of any other material than charcoal, and perforations for admitting air. On the inside of the same crucible are made niches, into which prominences from the circular rim of the grate enter and are supported. These prominences from the edge of the grate are of such a length as to enter sufficiently far into the substance of the crucible to support the weight of the grate itself, with the other matters to be put upon it, and also to leave a small vacuity all round between

the outer circumference of the grate and the inner surface of the crucible: this prevents the ashes from accumulating about the sides of the furnace, which they would otherwise be apt to do. There must be different sized grates that suit different heights of the crucible, where notches are cut to support them. The orifice of the crucible is bound round with a copper hoop, and different parts of its body with copper wire. The other crucible, with necessary openings made into it, according as the process requires, is sometimes inverted upon the first; or by placing a pan with sand or water upon the top of the crucible without the second, a sand or water-bath is formed. By altering these two crucibles different ways, almost all the operations in chemistry may be executed. For a more particular description of the manner of forming these crucibles to the different furnaces, we must refer to the work itself; let it suffice that we have given a general idea of the subject.

Speaking of bellows' he takes notice of the *æolypile*, which has been proposed as a substitute to the common bellows. It is an instrument where boiling water is contained; the vapour arising from it is made to pass through a narrow orifice, whence it acquires a great velocity. This vapour, directed upon an open fire, excites greatly the inflammation of the fuel. 'From this effect of the *æolipile* on an open fire, it has been imagined that it would perform the same office when its neck was inserted, like the nose of a common bellows, into the cavity beneath the grate of a furnace, and accordingly some practical writers have given figures of it as employed in this use. But on trial, I have constantly found it, when thus applied, instead of exciting, to extinguish the fire; and the event was the same, in all other cases, where the vapour did not pass through a portion of the atmosphere before its admission to the burning fuel. From this observation it may be presumed, that it is not the included matter, or any particular element in it, that animates fire, but the common air of the atmosphere which the watery vapour imbibes or propels before it. This mention is here made of the *æolipile*, to prevent others from being put to the expence and disappointment of such an apparatus as gave rise to these observations.'

Though we mistrust our own judgments in differing from such an accurate philosopher as our author, yet we cannot help being of a different opinion, with respect to the action of vapour upon burning fuel. Air we imagine increases the inflammation of burning matter, not by its containing any *pabulum*, but by its being elastic, and capable of rarefaction. The vapour of boiling water possesses the same properties by which air actuates fire, that is, elasticity, and a power of being further rarefied.

refied by heat. When the mouth of the æolipile is inserted among the burning coals, if there is no other orifice in the instrument, no air can have access to the boiling water; except there is a communication with the air, none or very little vapour will be raised from boiling water, the application of it to the surface of water being a chief promoter of the exhalation of vapour. If, then, the air cannot have access to the surface of the boiling water, when the nozzle of the instrument is placed among the burning coals, the water will rise probably in a different state, so as not to be that elastic vapour fit for animating fire, but an extinguisher of it; perhaps too the portion of air that necessarily unites with the vapour of boiling water, when it exhales, may contribute its share to the exciting inflammation.

Some have thought that furnaces of an elliptical form would, by reflecting the rays of heat into a kind of focus, give considerable advantages. Our author made trial of one very accurately formed, but found no advantage resulting from its figuration. He proposes to supply the effects hoped for from such a furnace, by means of a bellows. He uses two black lead crucibles, one inserted into the other, but so as to leave a space vacant all round betwixt the two: the inner crucible is pierced through with a great many holes, in proper directions, only one orifice is made at the bottom of the outer crucible for the nozzle of a bellows. The pierced crucible being put into the other, and so properly joined at the upper part, that no air can get out there, the fuel and matters to be operated upon being put in, the bellows is inserted into the opening of the outer crucible; and by blowing, the flame and heat is directed from all parts into the middle of the crucible upon the substances placed there, so as to produce a very intense heat.

He shews how, with a little addition, the furnace of two crucibles might serve very conveniently for heating a chamber.

The remainder of this part of the work, viz. from page 38 to 136 inclusive, is taken up in the history of gold, which he does not finish. Sect. 1. treats of the colour of gold, and the manner of restoring its lustre when sullied. For restoring the lustre, different liquors may be employed, solution of soap, of fixed alkali, volatile alkali, and rectified spirit of wine. In cases of silk or lace, spirit of wine can only properly be employed. 'A rich brocade, flowered with a variety of colours, after being disagreeably tarnished, had the lustre of the gold perfectly restored by washing it with a soft brush dipt in warm spirit of wine; and some of the colours of the silk, which were likewise soiled, became at the same time remarkably bright and lively. Spirit of wine seems to be the only material adopted to this in-

tention, and probably the boasted secret of certain artists is no other than this spirit disguised: among liquids, I do not know of any other, that is of sufficient activity to discharge the foul matter, without being hurtful to the silk: as to powders, however fine, and however cautiously used, they scratch and wear the gold, which here is only superficial and of extreme tenuity.'

Sect. 2. treats of the gravity of gold, and sect. 3. of its ductility and the arts dependant on this property, gold beating, wire-drawing, and gilding with gold leaf. He enters minutely into the detail of these various practices, and also proposes some improvements in the conduct of them. On the gilding of different substances, he takes notice of a curiosity from the posthumous works of Mr. Hooke; a method of gilding live crawfish, carp, &c. without injuring the fish. The cement for this purpose is composed of Burgundy pitch, which is melted in an earthen vessel; and by inclining the vessel, it is made to adhere to the inner surface of it: some finely powdered amber is strewed over the pitch, when becoming cold. To these three pounds of lintseed oil and one pound of turpentine is added, boiling them for an hour in a vessel covered. This mixture, as it is wanted, is to be ground with fine powder of pumice-stone, so as to reduce it to the consistence of paint. The fish being wiped dry, this paint is laid down, gold leaf above, and the animal immediately returned to the water. The matter quickly grows firm in the water. The qualities of this cement excellently fit it for some other purposes.

In sect. 4. the effects of fire on gold are taken notice of. He remarks the insufficiency of M. Hoinberg's experiment with the burning-glass, and adds, that there is no reason yet to believe that gold is alterable by the great heat of the focus in the burning-glass, much less by smaller heats. Sect. 5. treats of the mixture of gold with other metals. Dr. Lewis observes, that it unites with all the known metallic bodies. He mentions, first, its mixture with quicksilver, and the use of the amalgama thereby formed, viz. the gilding different metallic bodies. The inconveniencies in this business are chiefly two: the workmen being exposed to the fumes of the mercury, have generally their healths greatly impaired; the other is, the loss of a great portion of quicksilver, notwithstanding a part is detained and preserved in the cavities formed in the chimney for that purpose. He proposes to remedy these defects, by having the chimney of the furnace to go off under the grate, and that the cold air should enter where the workmen stand. Thus neither the vapour of the fuel, or fumes of such substances as are placed upon it, would incommode the workmen. The chimney he proposes to reach a foot and a half higher than the level of the

furnace. Upon this is to be placed a larger tube ten or twelve feet high, so wide as to leave an interval of an inch or more, between it and the chimney. The external air, passing up between the chimney and this outer pipe, condenses the mercurial fumes, which falling down are caught in a rim, and from thence conveyed to a proper receiver. After this, he proceeds to the mixture of gold with silver, copper, and other metals; the alterations produced by different proportions of different metals, and the effects of a strong or continued fire on the mixtures. Gold is particularly disposed to unite with iron; hence iron instruments should not be made use of for stirring gold in fusion. In virtue of this property, gold is an excellent solder for the finer kinds of iron or steel instruments. There are many other curious experiments related here, which our limits will not permit us to mention.

Sect. 5. treats of the action of acids and sulphureous bodies on gold; various solutions of it, and their properties. It has always been an axiom, That pure nitrous acid would not dissolve gold; upon this the assayer and refiner have depended. In some circumstances it may be dissolved by the nitrous acid. This discovery of Dr. Brandt is published in the Swedish Transactions for the year 1748. In order to separate silver and copper joined to gold, he poured on aqua fortis, boiling it in a glass vessel to which a recipient was adapted: he poured off the solution as it took place, and added stronger and stronger aqua fortis. Nearly all the silver and copper being dissolved, and the solution poured off from the gold, he made another addition of aqua fortis, which was boiled to dryness; to this he poured more of the acid, which, after boiling some time, appeared yellow. This yellow liquor was kept separate; being used afterwards for dissolving silver, to their great astonishment a quantity of gold was found in the bottom of the glass. The silver was very pure from gold; the acid was also pure. The experiment was several times repeated with the same success. 'Though the applying a head upon the vessel may seem to be a very immaterial circumstance in regard to the dissolution of the metal, it is perhaps one of the most essential, for both dissolution and precipitation are in many cases remarkably influenced by the admission or exclusion of air: after the gold has been dissolved, if the vessel be well shaken, so that air may be copiously introduced and mingled with the liquor, the gold, as Mr. Scheffer observes, falls quickly to the bottom.'

The marine acid has no action on gold in its metalline state. When precipitated from aq. regia with an alkali, or changed into the appearance of a calx by calcination with a mixture of tin

and bismuth, this acid with a moderate heat will perfectly dissolve it, and retain it suspended.

The vitriolic acid has no solvent powers on gold. The mixture of the nitrous and marine acids, or what is called aqua regia, is the proper menstruum of gold. It may be prepared by adding sea-salt, or sal ammoniac, to four times their weight of aqua fortis; by mixing pure spirit of nitre and sea-salt, or, lastly, by dissolving nitre in spirit of sea-salt. This is a curious experiment: the acid of sea-salt, in the last case, seems to act upon the nitre so as to separate the whole, or part of its acid; and we know very well that the acid of nitre will readily separate the marine acid from its basis. This throws a difficulty into the doctrine of attractions in chemistry. It not only takes place in the case here mentioned, but probably very extensively. Marrgraff and Baume give similar instances, where the same reciprocal effect obtains.

Inflammable liquors, æther, and essential oils, take up gold from its solution. The æther holds it best suspended; the essential oils allow it to separate in no long time. It is said in the Swedish Transactions, that if the æther be allowed to exhale very slowly, the gold will shoot into crystals of a transparent yellow colour, a long prismatical figure, and of an austere taste.

Liquors containing a grosser inflammable matter, as wine, vinegar, solution of tartar, all extricate gold from aq. regia in its metalline form; the gold falls generally to the bottom.—Under the head of precipitation of gold by metallic bodies he remarks, that solution of iron in vitriolic acid, or green vitriol, precipitates gold from aq. regia; and as this solution does not precipitate from aq. regia any other known metal, it may be an useful means of purifying gold from the smallest admixture of other metals.

Sect. 7. treats of the alloy of gold, and the methods of judging of the quantity of alloy it contains from the colour and weight. Sect. 8. turns on the assaying of gold. The separation of all the baser metals, except silver and platina, is obtained by cupellation with lead, of which process he gives a pretty long detail. He next enters on the parting of silver from gold by aq. fortis, and first describes the manner of preparing this spirit, which, however, he leaves unfinished in the present publication.

Dr. Lewis has published another part of this ingenious and elaborate undertaking; of which we shall defer giving any account till the work is completed,

VI. *Observations on divers Passages of Scripture, placing many of them in a Light altogether new, ascertaining the Meaning of several not determinable by the Methods commonly made use of by the Learned, and proposing to Consideration probable Conjectures on others different from what have been hitherto recommended to the Attention of the Curious; grounded on Circumstances incidentally mentioned in Books of Voyages and Travels into the East.* 8vo. 6s. Field.

LEARNED men, says the author of these Observations, have often employed themselves in noting down places of the Greek classics, which they have thought explanatory of passages of Scripture, and many volumes of *observations* of this kind have been published to the world, from whence succeeding commentators have taken them, and placed them in their writings; but modern books of travels and voyages, which, if carefully perused, will afford as many observations, as curious, and as useful, have not, I think, been treated after this manner. An attempt then of the kind, which appears in these papers, is, so far as I know, *new*, and as such will I hope be received by the public with approbation, at least with candor.

‘ I do not mean in speaking this to say, that no one of the numerous writers of travels into the East ever observed the conformity betwixt some of their present customs, and certain corresponding passages of Scripture——It has been done most certainly, and the resemblance has been *so striking*, and the thing *so curious*, that they could not in some cases well avoid taking notice of it; but what I mean is, that no one, that I know of, has set himself *purposely*, and *at large*, after the manner of those that have published observations on the ancient Greek writers, to remark these resemblances: an infinite number almost, of very amusing and instructive particulars are taken no notice of, and those *few* that are mentioned, are, in a manner, lost amidst a crowd of other matters.

‘ Accounts of countries very remote from those that were the scene of those transactions which are recorded in the Bible, may pour some light over particular passages of Scripture, in the same way, as Buchanan’s relation of the manners of the ancient inhabitants of Scotland may illustrate some circumstances recorded by Homer, whose Iliad speaks of Greek and Asiatic *heroes*; for there is a *sameness in human nature every where*, under the like degree of *uncultivatedness*; so we find there were no *professed surgeons* in old Scotch armies, as well as none among those of the Greek, but the great warriors themselves understood the art of healing, and practised it, and this skill was reckoned a military accomplishment. The examining, however, the narratives of what travellers have observed in the Holy-Land *itself*, is still
more

more amusing to the imagination, and at the same time, may justly be supposed to be more instructive, since *many* of their ancient customs remain *unaltered*, and references to those ancient customs appear every where in the Scriptures.

‘ That their customs in general remain unaltered, on which much depends in the following papers, is a fact which admits of no doubt: indeed it is so incontestable, that the Baron de Montesquieu, in his Spirit of Laws, has endeavoured to assign a natural cause for it; and whether we admit his explanations, or not, the fact cannot be denied. A *multitude* of writers have mentioned it, and as a thing they were extremely struck with.’

Upon this supposition our author has formed his plan, and collected, from books of travels, a great variety of observations, relating, 1. to the weather in the Holy-Land; 2. the people living in tents; 3. their houses and cities; 4. their diet; 5. their manner of travelling; 6. their methods of shewing respect; 7. their books; 8. the natural, civil, and military state of Judea; 9. *Ægypt*; 10. miscellaneous matters.

In the first chapter the author illustrates several passages of Scripture, and rectifies the mistakes of several European writers in points relating to the weather.—For instance:

‘ Bishop Patrick, he says, when he paraphrases these words of the Psalmist, *My moisture was turned into the drought of summer*, “ My body was consumed and parched like the grass of the earth, in the midst of the *driest* summer,” seems rather to write like a mere Englishman, than to express the exact thought of David. *All* their summers are dry; and the withered appearance of an Eastern summer in common, is doubtless what the Psalmist refers to, without thinking of any particular year of drought.’

In the second chapter, the author, speaking of the goat-skin bottles in use among the Arabs, illustrates this expression of the Psalmist in the following manner:—*I am become like a bottle in the smoke* *——“ My appearance in my present state is as different from what it was when I dwelt at court, as the furniture of a palace differs from that of a *poor* Arab’s tent, among whom I now dwell. ‘ Just thus the Prophet laments that the precious sons of Zion, comparable to *fine gold*, or *vessels of fine gold*, sunk in their estimation, and were considered as no better than *earthen pitchers*, the work of the hands of the potter, Lam. iv. 2.

‘ Our translators, by the place † they have marked in the margin of some of our Bibles as parallel to this, seem to have supposed that the Psalmist refers to the *blackness* his face contracted by sorrow; but this can hardly be supposed to be the

* Ps. cxix. 83.

† Job xxx. 30.

whole of his thought : in such a case would he not rather have spoken of the *blackness of a pot*, as it is supposed the prophet Joel doth, ch. ii. 6. rather than that of a *leather-bottle*?

‘ I have been supposing that the tent of a *common Arab* is a very *smoky* habitation, when I have considered the expression of *a bottle in the smoke* as equivalent to that of *a bottle in the tent of an Arab*, and in truth their dwelling must be very much incommoded with *smoke*, since they make *fires* in them.

‘ So there was a *fire* we find in that Arab tent to which bishop Pococke was conducted when he was going to Jerusalem. How smoky must such an habitation be, and how black all its utensils ! Le Bruyn, in going from Aleppo to Scanderoon, was made sufficiently sensible of this ; for being obliged to pass a whole night in an hut of reeds, in the middle of which there was a fire, to boil a kettle of meat that hung over it, and to bake some bread among the ashes, he found the smoke intolerable, the door being the only place by which it could get out of the hut.

‘ To the *blackness* of a goat-skin bottle in a tent, but to the *meanness* also of such a drinking-vessel the Psalmist seems to refer ; and it was a most natural image for him to make use of, driven from among the vessels of silver and gold in the palace of Saul to live as the Arabs do and did, and consequently often obliged to drink out of a smoked leather-bottle.

‘ If this be a just representation of the tents of the Arabs, I doubt our translators will be thought not to have been very happy in their version, when they call the tents of the Arabs their *palaces*, Ezek. xxv. 4. whatever the true sense of the original word may be.

‘ In the third chapter, concerning the houses and cities of Judea, the author observes, that the attention of the natives to external purity has occasioned some peculiar customs with regard to their dogs, to which he thinks the sacred writers have alluded. ‘ They do not suffer them *in their houses*, and even with care avoid their touching them in the streets, which would be considered as a *defilement*. One would imagine then, that under these circumstances, as they do not appear by any means to be necessary in their *cities*, however important they may be to those that feed flocks, there should be very few of these creatures found in those places, they are notwithstanding there in great numbers, and crowd their streets. They do not appear to belong to particular persons as our dogs do, nor to be fed distinctly by such as might claim some interest in them, but get their food as they can. At the same time they consider it as right to take some care of them, and the charitable people among them frequently give money every week or month to butchers and bakers to feed them at stated times, and some leave

leave legacies at their deaths for the same purpose; this is le Bruyn's account. Thevenot and Maillet mention something of the same sort.

' In like manner dogs seem to have been looked upon among the Jews in a *disagreeable light*, 1 Sam. xvii. 43. 2 Kings viii. 13. yet they had them in *considerable numbers in their cities*, Ps. lix. 14. but they were not shut up in their *houses or courts*, Ps. lix. 6. 14. They seem to have been forced to seek their food where they could find it, Ps. lix. 15. to which I may add, that some care of them seems to be indirectly enjoined to the Jews, Exod. xxii. 31. circumstances that seem to be *more* illustrated by these travellers into the East than by any commentators that I know of.'

In several parts of the East, as D'Arvieux and others inform us, wood is so scarce and expensive, that dried cow-dung is used as fuel, and laid up in out-houses for that purpose. Our author, in his account of this custom, gives the following ingenious explication of a remarkable passage in the fourth chapter of Ezekiel. ' The prophet, says he, was first enjoined to make use of *human dung* in the preparation of his food, tho' at length he obtained permission to use *cow-dung* for the baking that bread which was to be expressive of the miserable food Israel should be obliged to eat in their dispersion among the Gentiles: had this been ordered at first, it would by no means have sufficiently expressed those *necessities*, and that *filthiness in their way of living* to which they were to be reduced, for many of the Eastern people very commonly use cow-dung in the baking of their bread; therefore he was ordered to make use of human dung, which was terribly significant of the extremities to which they were to be reduced: no nation made use of that horrid kind of fuel, whereas the other was very common, tho' it is not very agreeable for the purpose, the bread so baked being burnt, smoky, and disagreeably tasted.'

Our author has illustrated many passages of Scripture with equal propriety. Yet in a book on this copious subject, we expected more entertainment and instruction than we find in this performance. Several of his researches are tedious and unimportant. His endeavours to avoid the repetition of every thing which others have remarked in a similar way, and his determination to confine himself to particular facts, which writers of voyages and travels have *incidentally or undesignedly* mentioned, have given his book an air of novelty; but, at the same time, obliged him to reject many curious and entertaining observations. In some of his disquisitions he seems to have indulged his imagination in the pursuit of references which have no existence in the sacred writings. *E. g.* He quotes from Maundrel a descrip-

tion of a fissure in the earth which that gentleman had observed in his travels, and then asks this question: 'May not Solomon refer to some such a dangerous place as this, when he says, "The mouth of a strange woman is a *deep pit*: he that is abhorred of the Lord shall fall therein. Prov. xxii. 14. A whore is a *deep ditch*; and a strange woman a *narrow pit*?" chap. xxiii. 27. The flowery pleasures of the place where this fatal pit was, make the allusion still more striking: how agreeable to sense the path that led to this *chamber of death*!'

The force of these expressions is undoubtedly obvious to every reader, without examining a volume of travels, or the pits and precipices in the Holy-Land.

This method of investigating the meaning of the sacred writers, by enquiring into the *present* state of Judea, is certainly useful: many observations in this book evince its propriety; but it is, perhaps, more delusive than some imagine. There has been a total alteration in the religion, laws, and manners of the natives, since the days of Moses. A traveller sees the ground which the patriarchs trod: he observes the same temperature of the air, the same aspect of the heavens, and the like; but customs and modes of living are circumstances of a transitory kind; few reliques of these things have subsisted through the revolutions of three thousand years. And with respect to that conformity between *some* particulars which our author mentions, and certain corresponding passages of Scripture, almost all that can be said is this: A philosopher may observe a *similarity* in all the operations of art and nature, whether he views them under several periods in Judea, or, under the same degree of culture, on the banks of the Jordan, the Thames, or the Nile.

VII. *The Providential History of Mankind opened, by the Key "of the Knowledge of Good and Evil." Applied to the Holy Scriptures. By the Rev. James Stronge, A. M. of the Diocese of Armagh. 8vo. Pr. 7s. 6d. Doddsley.*

MR. Stronge is one of those writers who look upon human knowledge as a corrupt and dangerous principle, and imagine that 'the cause of true religion is betrayed, when it is delivered over to our own reason, to decide upon the foundation or merit of it.'

Religion, we must confess, has been abused and betrayed by some of its adherents, who have dressed it up in fantastic colours of their own invention, and under that disguise exposed it to derision.

But

But is reason, therefore, to be discarded from the service of Christianity? No. Without it we should not be able to distinguish the inspiration of an apostle from the dream of an enthusiast, the truths of God from the fictions of man, or the gospel of Christ from the koran of Mohammed.

Our author thinks, that as we have the Scriptures in our possession, we have no occasion for this *carnal weapon*. 'We must *take the sword of the Spirit, which is the word of God*, as the only weapon that can decide our controversy with all heretical opposers of the truth; for the only method of deciding any controversy is to bring it to a certain point, beyond which we cannot pass; and that point, with all true believers, is the authority of the word of God, upon which alone we rely for establishing the articles of our faith; and therefore, in all controversial disputes with the enemies of it, our duty requires that we should appeal to that authority by taking the word of God, *as it is written* in his book, and offer it only in our defence, without any addition of our own reasoning along with it, but leave it to the consciences of our adversaries to make the application.'—'If they do not acquiesce in its divine authority, when it is proposed to them, we have no need of arguments to enforce it by our authority, in reasoning any farther upon it; but *a man that is an heretic after the first and second admonition given him to forbear, speaking perverse things, reject: turn away from him, and refuse to hold any more conversation with him.*'

In this manner, we may suppose, our author would have treated Dr. Clarke, if he had lived under his influence; for he represents the doctor's book, *On the Being and Attributes of God, &c.* as 'A monstrous birth, delivered in nonsensical, perplexed, contradictory, and blasphemous terms †, from which, as necessary to its being, it cannot be freed, to afford any other view of its deformity, but what must disturb and distract the understanding, invited to combat with impossibilities and contradictions, and to surrender our faith in God, to embrace a forgery of infernal craftiness.'

Dr. Clarke, in the treatise above-mentioned, proposed to shew, that the being and attributes of God are not only probable, but capable of just proof and demonstration, thinking that his endeavours might serve to remove the objections of those who defend their atheism upon the principles of philosophy. But our author looks upon this design as impious and absurd. 'For reason, says he, alone cannot lead us to the true God, or to the knowledge of his will, but *he that cometh to God, must BELIEVE that he*

† *A birth delivered in nonsensical terms*, is, in the words of our author, 'most abominable nonsense.'

is—what he has been pleased to reveal to us; and as our obedience due to him, does imply that his will should be done, we cannot know his will, or what things he requires us to do as his servants, without information from him concerning them; *but God hath revealed them unto us, by his Spirit: for the Spirit searcheth all things, yea the deep things of God; for what man knoweth the things (or thoughts of man) but the spirit of man which is in him: even so the things (or thoughts or will) of God knoweth no man, but the Spirit of God.*—If we cannot discover the secret thoughts of man from external appearances of his person and countenance, much less surely can we know the thoughts of God by consideration of his works, which have a more remote and distant relation to their great Creator; yet this is the task of the deist or moralist, who labours with all his might to invalidate the authority of the word of God, by setting uppermost the decisions of his own reason, or such conclusions as he infers from his situation among outward visible objects, as a natural religion, or perfect rule of life; and is only contented to admit the testimony of Scripture, where it may be wrested to coincide with his own arbitrary determinations. If on this footing we join him, to set aside the divine authority of Holy Scripture, the interest of true religion is betrayed into his hands: we consent thereby to argue and to *walk by sight*; to which Dr. Clarke having agreed, notwithstanding the parade and arrangement of his sophistical demonstrations against atheists, deists, fatalists, and the rest of that tribe, he is found to be one of the most useful and industrious friends their cause ever had upon earth.

Full of zeal and indignation against this presumptuous reasoner, the redoubtable Mr. Stronge undertakes to ‘examine and refute’ the Doctor’s demonstrations. ‘Take a specimen of this refutation. “SOMETHING, says Dr. Clarke, has existed from all eternity.” Mr. Stronge replies: ‘By the rules of mathematical argumentation, this proposition is to be taken as an axiom, or self-evident truth, which may be undeniably proved to our senses; for otherwise the atheists, his fictitious or imaginary opponents, will not allow it, since they are assuredly of the same sect of the Sadduces, who say there is no resurrection, neither angel nor spirit—distinct or separated from material or visible forms; and therefore to join issue, and to lead them into his demonstrations, Dr. Clarke’s proposition must be taken to imply, that this material visible world, or some visible thing in it or about it, is eternal. If he denies that his something is to be understood of any thing which is visible or material, he precludes the possibility of arguing demonstratively, or of arguing at all by demonstration to convince his supposed atheists; so that the amusing fallacy of his demonstrative art lies in the terms (some-
thing)

thing) brought into his proposition, instead of some one certain or visible thing, and affirmed to be eternal, by which means eternity, an essential attribute, is indefinitely applied to something, in a blasphemous abuse of reasoning and of speech.

' If this proposition, that " Something has existed from all eternity," is proposed to believers, they will not agree to it, but reject it as false, when taken to signify any thing but that God has existed in eternity, in which sense it will in no sort answer the purposes of Dr. Clarke's elaborate Mathematical Analysis; so that his axiom will not be granted as he would have it, either by atheists or believers, which precludes his argument from taking place either with one or the other of them; and thus his ambitious ladder, having no foot or foundation to stand upon, does of course fall to the ground.'

Our author having, as he imagines, convinced the reader, that Dr. Clarke's demonstrations are false, and that his pretence to establish the truth is infernal craft; that all such attempts are injurious to the honour of God and the happiness of men, by encouraging them in their natural corruption, &c. he proceeds to review the history of mankind and the dispensations of God from the fall to the redemption.

This detail, with all his observations, is so extremely tedious and insipid, that we shall conclude this article with a citation from the last section of his book, which will enable the reader to form a competent idea of these disquisitions.

' We have seen, by due attention given to the providential history of mankind, delivered to us in the sacred writings, from what cause our misery, in this uncertain troubled state, has originally proceeded; that it was occasioned by the entrance of sin and death into the world, through the disobedience of the first man, who was seduced by the temptation and policies of the devil: and that this original corruption is propagated through the whole race of mankind, who are born in sin, under the influence of the evil principle of action which he introduced, and are naturally disposed to be led and governed by it, in pursuit of happiness by the gratifications of their appetites and passions in this present life.

' The great object of the providential government of mankind, in manifesting the mercy of God, to recover them from the misery of their fallen state, is to destroy the works of the devil, and to rescue the souls of men from the power of his policy and delusion; that is, to abolish that evil principle of action to which they became subject through the address of the evil spirit, when he prevailed by his temptation to cut off the communications of divine knowledge and assistance from our first parents, who fell from their state of innocence, and happiness,

piness, and liberty, by disobeying the word of God, and listening to the word of the deceiver; and so were betrayed into the corrupt principle of life, the KNOWLEDGE OF GOOD AND EVIL by their senses, to take that knowledge, acquired by their own experience, to reason upon it instead of the word of God, and make it the ruling principle of their lives.

VIII. *Eleven Letters from the late Rev. Mr. Hervey, to the Rev. Mr. John Wesley; containing an Answer to that Gentleman's Remarks on Theron and Aspasio. Published from the Author's Manuscript, left in the Possession of his Brother W. Hervey. With a Preface, shewing the Reason of their being now printed. 8vo. Pr. 3s. Rivington.*

MR. Wesley wrote his remarks, which are printed in this volume, in the year 1756, by way of private letter to Mr. Hervey; and in 1758 inserted them in a pamphlet intitled, "A Preservative against unsettled Notions in Religion." "In this letter, says he, I touch upon many things, without once attempting to prove them; for I designed only, 1. to warn a friend, and give him matter for farther consideration: 2. to guard others from slipping into mistakes."

"Is justification, says Mr. Wesley, more or less than God's pardoning and accepting a sinner through the merits of Christ? That God herein "reckons the righteousness and obedience which Christ performed as *our own*, I allow;" if by that ambiguous expression you mean only, as you here explain it yourself, "They are as effectual for obtaining our salvation, as if they were our own personal qualifications."

"For Christ's sake, and for the sake of the immortal souls which he has purchased with his blood, do not dispute for that particular phrase, The *imputed righteousness* of Christ. It is not scriptural; it is not necessary. Men who scruple to use, men who never heard the expression, may yet "be humbled, as repenting criminals at his feet, and rely as devoted pensioners on his merits, &c."

In this performance Mr. Hervey defends the doctrine of *imputed righteousness*.—"Let me ask, says he, how can we be justified by the merits of Christ, unless they are imputed to us? Would the payment made by a surety, procure a discharge for the debtor, unless it was placed to his account? It is certain, the sacrifices of old could not make an atonement, unless they were imputed to each offerer respectively. This was an ordinance settled by Jehovah himself, Lev. vii. 18. And were not the sacrifices, was not their imputation typical of Christ, and

the things pertaining to Christ? the former prefiguring his all-sufficient expiation, the latter shadowing forth the way whereby we are partakers of its efficacy. The righteousness which Christ performed is reckoned by God as our own.

‘When such a righteousness is the subject of disputation, we must not give place, no, not for an hour; we must maintain its matchless excellency, so long as we have any breath or any being. We must say in direct opposition to your fervent but unadvised zeal, “for Christ’s sake,” let us contend earnestly for imputed righteousness; because it is the brightest jewel in his mediatorial crown.’

‘I look upon this article to be the supreme distinguishing glory of Christianity, because I consider it as the richest, incomparably the richest privilege of the Christian. To have a righteousness—a consummate righteousness—the very righteousness of the incarnate God—dignified with all the perfections of the divine nature—to have this righteousness imputed for our justification. Matchless, inconceivable blessing! This fills the believer’s heart with inexpressible comfort and joy. This displays the grace of God in the most charming and transporting light. This constitutes the most engaging motive to love, to holiness, and to all willing obedience.’

‘Our Lord’s obedience is of higher dignity and greater value than the whole world, and all the righteousness in it. The divine law is hereby more signally honoured, than it could have been honoured by the uninterrupted obedience of Adam and all his posterity. God’s justice, holiness, truth, receive greater glory from his unparalleled acts of duty, than from all the services of angels and men in their several wonderful orders. This active righteousness, together with his most meritorious suffering, are the ground and cause of my acceptance with God, are the very thing which procures and effects my justification, making me not barely acquitted from guilt, but truly righteous, yea perfectly righteous, and that before the God of infinite penetration and purity.’

‘The righteousness of fallen creatures is not of themselves, but of me, saith the Lord. It is brought in and accomplished by him, whom God hath set forth to be their mediator and surety: so that we are made righteous, not by doing any thing whatsoever, but by solely believing in Jesus.’

‘The righteousness which is of God by faith, says Mr. Wesley, is both imputed and inherent.’ ‘Then, says Mr. Hervey, it is like the interweaving linen and woolen; the motley mixture, forbidden to the Israelites. Or rather, like weaving a thread of the finest gold with a hempen cord or a spider’s web. The righteousness which is of God is perfect, consummate,

mate, everlasting. Not so inherent righteousness, your own self being judge, and your own pen being witness.—In the righteousness which is of God, the apostle desires to be found, before the great and terrible tribunal of the Lord. His own righteousness, or the righteousness which is inherent, he abandons, as absolutely improper for this great purpose; being no more fitted to give him boldness at the day of judgment, than dung and filth are fit to introduce a person with credit and dignity to court. The righteousness which is of God is unknown to reason, is revealed from Heaven, and without the works of the law. Whereas, the righteousness inherent is discoverable by reason, was known to the heathens, and consists in a conformity of heart and life to the precepts of the law. By the latter, we act, we obey, and offer up spiritual sacrifices unto God. By the former we work nothing; we render nothing unto God, but only receive of his grace.

‘The scripture sets forth justification, salvation, and all blessedness, as things perfectly free; detached from all works; dependent on no conditions, but the gifts of sovereign goodness, and infinitely rich grace.

‘We are saved, that is, we have all the benefits of the new covenant—By grace—*By grace ye are saved*, Eph. ii. 5.—*Freely—Being justified freely*, Rom. iii. 24.—Without the law—*The righteousness of God without the law*, Rom. iii. 21.—Not by works—*Not of works, but of him that calleth*, Rom. ix. 11.—By righteousness, not performed, but imputed—*Faith is imputed for righteousness*, Rom. iv. 5.—Not by guiltless behaviour, but by remission of sins—*Blessed are they whose iniquities are forgiven, and whose sins are covered*, Ps. xxxii. 1.—By faith alone—*Being justified by faith*, Rom. v. 1.—Not on account of faith as a condition performed, but on account of Christ, the pearl of inestimable price; which faith receives, applies, and uses—*Who has by himself purged away our sins,—and brought in an everlasting righteousness*, Heb. i. 3. Dan. ix. 24.

‘After all these testimonies of scripture*, shall we still maintain, that the covenant of grace consists of conditions; depends upon conditions; is such as we cannot expect to have made good till certain conditions are, by us, duely and truly fulfilled? Dagon may as well stand in the presence of the ark, as such a notion in the face of these evangelical texts.’

‘The doctrine of an imputed righteousness seems to have been typically taught, by the remarkable manner of clothing our first parents. All they could do for their own recovery was

* Mr. Hervey cites twenty more equally pertinent:

like the patched and beggarly mantle of fig-leaves; this they relinquish, and God himself furnishes them with apparel; animals are slain, not for food, but sacrifice; and the naked criminals are arrayed with the skins of those slaughtered beasts—The victims figured the expiation made by Christ's death, the clothing typified the imputation of his righteousness.*

In this manner Mr. Hervey proceeds through these eleven letters, and imputed righteousness is the burthen of his discourse. But how absurd and unscriptural is this opinion! in what a maze of error was this worthy and ingenious writer involved! Imputed righteousness is a notion which supposes, that God will reward us for services we have never done; will look upon us as amiable for qualities we never possessed, as virtuous when in reality we are wicked, as pure when we are only like whited sepulchres. As well may we suppose that a blind man may be able to see by the eyes of another, that the health of the physician may give relief to the patient, or that the deformities of one man may be made straight and beautiful by the comeliness of his friend.

If we are perfectly righteous in the righteousness of Christ, if we perfectly obeyed in his obedience, what is there left for man to perform? God has been satisfied in all his demands; his law, his honour, his justice, are all satisfied, and therefore, in strict equity, he can demand nothing more; the debt is paid, and we are acquitted.

But if this is really the case, why are we required *to cleanse ourselves from all filthiness of the flesh and spirit, and to keep the commandments, if we would enter into life*? Or, if Christ has absolved us, why are we assured that *every one, at the day of judgment, shall receive the things done in his body, according to what he hath done*? In these plain emphatical words there is no intimation that we shall be rewarded according to what *Christ* hath done in our stead; no intimation that our deficiencies will be supplied by his *alone merits*; that his virtues will be *transferred* to our account; or that we shall be made righteous by proxy. Far otherwise. Our fate, you see, is to be determined by the things done in our bodies, whether good or bad.

‘Ah, Sir! says Mr. Hervey, our adorations! our thanksgivings! our praises! our prayers! our preaching! our sacramental duties! what are they all but *filthy rags*!’—or, as another advocate* for imputed righteousness more elegantly calls them, ‘polluted clouts!’

Human nature, it is true, very seldom appears in the beauty of holiness; but can it derive any real honour from a *borrowed*

* See Doct. of Justif. stated, p. 7.

garment? Is our Creator to be pleased with the shadow of perfection? or is it possible, by a splendid covering, to veil the iniquities of the heart from his inspection?—*He knows whereof we are made, he remembers that we are but dust.*

But, says Mr. Hervey, after producing thirty or forty texts of scripture in his defence, 'The sacred writers have used every form of speech that may exclude all human works, and set aside all conditions and pre-requisites, in order to supersede all glorying, and ascribe the whole of our justification to the free grace of God, and the sole merits of Christ.'

Supposing this observation to be true, it will not in the least corroborate our author's opinion; for these texts are totally misapplied. They relate not to our final justification in a future state, but to the blessings of pardon and acceptance under the Gospel, which undoubtedly were not owing to any prior obedience, or merit, the world had a right to plead, but to the undeserved favor and benevolence of God. This is what St. Paul, Rom. iii. 21. calls *the righteousness, or justification, of God without law.*

In a word; this doctrine which Mr. Hervey has here endeavoured to maintain, is one of the greatest absurdities that ever has been introduced into the Christian religion.

Mr. Wesley, in a pamphlet lately published, pretends to have answered all that is material in Mr. Hervey's Letters. But he throws no light upon the subject; He only purposes to speak a little on the personal accusations which are brought against himself: and they who want to know more of Mr. Wesley's tenets, may, if they please, consult his writings.

IX. *Sermons by Charles Churchill. 8va. 5s. Flexney.*

THIS volume contains a poetical dedication to the B— of G—, two discourses on prayer, and eight on the Lord's Prayer.

The dedication, under the veil of irony, is keen satire. But though we admire the poignancy of Mr. Churchill's wit, we cannot but think it a flagrant impropriety to mix religion with gall, and introduce a sacred address to the Supreme Being by a sarcastical dedication to the bishop.

This dedication, we suppose, was intended to promote the sale of the book; as a piece of cork may be sometimes made use of to prevent a heavy body from sinking.

The sermons are tolerable, but not extraordinary productions. The thread of the author's discourse is generally trite, and the whole seems to be more calculated for the edification of an or-

dinary congregation, than the entertainment or instruction of a judicious reader.

We do not remember any passage more particularly striking than the following observations relating to the manners of the present age:

‘ How few are there, if we look into the world, who are worthy repeaters of this petition, who hallow the name of God as they ought. Some, and those not a few in this right honourable age of infidelity, wholly deny the Being of God; others allow him indeed a bare existence, but impiously strip him of his attributes, and deny his providence; whilst many who profess the Christian faith, and call themselves the children of God, dishonour him by their wicked and profligate life, and bring into contempt, and cause to be evil spoken of, that holy name whereby they are called.

‘ Never did greater levity appear than in the present age. All things serious, solemn, and sacred are wantonly thrown by, or treated only as proper subjects of ridicule; and the religion of Christ, which ought to warm the hearts and influence the practice of its professors, is no more than skin-deep†; it is made a plausible pretence to serve a turn, and is put off and on as easily as our cloaths. How thin is the church, how almost desolate is the altar of God? What wonder? since a party of pleasure, the dropping in of a friend, a too luxurious meal, an indolence of disposition, in a word, any thing or nothing, is deemed a sufficient excuse for our staying from church, and neglecting the public worship of our Maker.

‘ The Scriptures, those lively oracles of God, wherein is contained our title to eternal salvation, which it is every man’s duty and happiness to be acquainted with, how shamefully, how foolishly, how impiously, are they neglected? I doubt, though I am afraid it doth not admit of a doubt, whether any book is so little known as that which deserves and demands our strictest attention. The poor think themselves absolved from consulting it because so much of their time is taken up by their necessary labour; and the rich no doubt, must be excused, some because they never read at all, and others because their meditations are turned another way, and they are better employed in perusing and raising trophies to more modern productions, where indecency passes off for wit, and infidelity for reason.

‘ Answerable to and worthy of these most excellent private studies, is the polite conversation of the present age, where noise

† By this miserable expression the author confounds his ideas; no man can be supposed to put his skin off and on as easily as his coat.

is mirth, obscenity good humour, and profaneness wit. Decency and good sense, which were formerly deemed necessary to give a grace to and season conversation, to join pleasure and improvement together, are become mere antiquated notions, words without meaning; and all that the pert and polite sinner need to do now to establish his reputation of wit, and be deemed the hero of all polite assemblies, is to get rid of religion as soon as possible, to set conscience at defiance, to deny the Being or Providence of God, to laugh at the scriptures, deride God's ordinances, profane his name, and rally his ministry. Thus qualified, the world is his own, he carries all before him, and if he should meet with opposition from some sincere Christian who is truly religious, and cannot brook to hear the name of his Maker treated with contempt, why he despises and derides the poor superstitious fool, and superlatively happy in himself laughs at the argument which he cannot answer.

X. *Reliques of Ancient English Poetry; consisting of old heroic Ballads, Songs, and other Pieces of our earlier Poets, (Chiefly of the Lyric kind.) Together with some few of later Date.* 3 vols. 8vo. Pr. 1 os. 6d. Doddsley.

ONE can scarcely peruse this work without imagining that he sees the Genius of antient English poetry bowing the head in approbation of the editor's labours, which are equally entertaining and accurate. We have here an exhibition of the English muses, in habits that are plain indeed, but often elegant. The whole, to a discerning eye, forms an ethic history of our ancestors. The manners not only of their ages, but the provinces where they lived, are delineated by the truest pencil, that of Nature; and however homely her strokes may sometimes be, the resemblance is always just, and therefore pleasing. This writer possesses the uncommon merit of joining exquisite discernment to indefatigable industry, and we know not in which character to admire him most, that of a critic or an editor.

He has had the happiness (if we may be allowed the expression) to recover to life a species of English subjects who have been long buried in oblivion; we mean, that of the Minstrels, on whom he has given us an essay; and he has been fortunate enough to present us with some authentic sketches both of their professions and their persons. * The Poet, says he, and the Minstrel * became two persons. Poetry was cultivated by men of letters

* The word MINSTREL is derived from the French *Meneſtrier*; and was not in use here before the Norman conquest. It

letters indiscriminately, and many of the most popular rhimes were composed amidst the leisure and retirement of monasteries. But the Minstrels continued a distinct order of men, and got their livelihood by singing verses to the harp, at the houses of the great. There they were still hospitably and respectfully received, and retained many of the honours shewn to their predecessors the Bards and Scalds. And indeed, tho' some of them only recited the compositions of others, many of them still composed songs themselves, and all of them could probably invent a few stanzas on occasion. I have no doubt but most of the old heroic ballads in this collection were produced by this order of men. For altho' some of the larger metrical romances might come from the pen of the monks or others, yet the smaller narratives were probably composed by the Minstrels who sung them. From the amazing variations which occur in different copies of these old pieces, it is evident they made no scruple to alter each other's productions, and the reciter added or omitted whole stanzas, according to his own fancy or convenience.

Thus much for their profession. Their persons are described as follows:

When queen Elizabeth was entertained at Killingworth-Castle by the earl of Leicester in 1575, among the many devices and pageants which were exhibited for her entertainment, one of the personages introduced was that of an ancient MINSTREL, whose appearance and dress are so minutely described by a writer there present*, and give us so distinct an idea of the character, that I shall quote the passage at large.

"A PERSON very meet seemed he for the purpose, of a xlv years old, apparelled partly as he would himself. His cap off: his head seemly rounded tonster-wise †; fair kembered, that with sponge daintily dipt in a little capon's grease, was finely smoothed, to make it shine like a mallard's wing. His beard smugly shaven: and yet his shirt after the new trink, with ruffs fair starched, sleeked and glistering like a pair of new shoes, mar-

is remarkable that our old monkish historians do not use the word *Citharædus*, *Cantator*, or the like, to express a MINSTREL in Latin; but either *Mimus*, *Histrion*, *Joculator*, or some other word that implies gesture. Hence it should seem that the Minstrels set off their singing by mimicry or action: or, according to Dr. Brown's hypothesis, united the powers of melody, poem, and dance. See his ingenious Hist. of the Rise of Poetry, &c.

* R. L. [Langham] author of a letter 12mo, describing the queen's entertainment at Killingworth in 1575, p. 46. (This writer's orthography is not here copied.)

† "Tonsure-wise," after the manner of the Monks.

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shalled in good order with a setting stick, and strut, 'that' every ruff stood up like a wafer. A side [i. e. long] gown of Kendale green, after the freshness of the year now, gathered at the neck with a narrow gorget, fastened afore with a white clasp and a keeper close up to the chin; but easily, for heat, to undo when he list. Seemly begirt in a red caddis girdle; from that a pair of capped Sheffield knives hanging a two sides. Out of his bosom drawn forth a lappet of his napkin † edged with a blue lace, and warked with a D for Damian; for he was but a batchelor yet.

"His gown had side [i. e.] long sleeves down to mid leg, slit from the shoulder to the hand, and lined with white cotton. His doubler-sleeves of black worst-d: upon them a pair of points of tawney chamlet laced along the wrist with blue threaden poinets §, a wealt towards the hands of fustian-a-napes. A pair of red neather stocks. A pair of pumps on his feet, with a cross cut at his toes for corns: not new indeed, yet cleanly blackt with soot, and shining as a shoing horn.

"About his neck a red ribband suitable to his girdle. His HARP in good grace dependent before him. His WREST || tyed to a green lace and hanging by: under the gorget of his gown a fair flaggon chain, (pewter * for) SILVER, as a SQUIRE MINSTREL FOR MIDDLESEX, that travelled the country this summer season, unto fair and worshipful mens houses. From his chain hung a scutcheon, with a metal and colour, resplendent upon his breast, of the ancient arms of Illington.

— This Minstrel is described as belonging to that village. I suppose such as were retained by noble families, wore their arms hanging down by a silver chain as a kind of badge. From the expression of SQUIRE MINSTREL above, we may conclude there were other inferior orders, as YEOMEN MINSTRELS, or the like.

The Minstrel, the author tells us a little below, "after three lowly courtesies, cleared his voice with a hem, . . . and wiped his lips with the hollow of his hand for filing his napkin, tempered a string or two with his WREST, and after a little warbling on his HARP for a prelude, came forth with a solemn song, warranted for story out of king Arthur's acts, &c."

Our author tells us, however, that towards the end of the sixth century the Minstrels lost all credit, and were adjudged at

† i. e. handkerchief, or cravat. § Perhaps points.

|| The key, or screw with which he tuned his harp.

* The reader will remember that this was not a REAL MINSTREL, but only one personating that character: his ornaments therefore were only such as outwardly represented those of a real Minstrel.

last to be punished as rogues, vagabonds, and sturdy beggars. The collection itself is digested into certain series or books, of which the first volume contains three, and opens with the antient ballad of Chevy Chace; which the editor says, is prior in point of time to the celebrated ballad which has been criticised under that name, by Mr. Addison; and he is, for very good reasons, of opinion that it is as antient as the time of Henry the VIth. "King James I. says he, who was prisoner in this kingdom at the death of his father, did not wear the crown of Scotland till the second year of our Henry VI." We shall but just suggest to this learned gentleman, that tho' James the Ist of Scotland was not crowned till the year 1424, yet from the time his father died, which was in 1404, he was considered as king of Scotland; and, tho' a prisoner in England, exercised acts of sovereignty over his subjects both there and in France. But the truth is, the anachronisms of this and other ballads of the same kind, are unaccountable; for, without doubt, James the Ist was not in Edinburgh when Henry the IVth was on the throne of England. The learned editor, perhaps, will not take it amiss, when we observe that the word *swapped*, or *swapte*, which in his excellent glossary he has explained by the words *struck violently*, signifies, in the proper northern dialect, to *exchange*; and we think that the understanding it in that sense is an improvement of the poetry.

The editor next gives us the ballad of the Battle of Otterburn, with some excellent remarks. That called the Jew's Daughter, is by our author pronounced to be Scottish, and is founded upon a murder committed by a Jew's daughter upon a Christian child. In this ballad the word *twin'd* occurs, which our learned editor has interpreted to be *twisted* or *turned*. But in Scotland they are different words; and in the place before us it signifies to *separate* or to *part*, which gives a clearness to the line.

Scho has twin'd the zong thing and his life.

The antient and amusing song of Sir Cauline comes next, and is followed by a Scottish ballad, called Edward, Edward, from a MS. copy transmitted from that kingdom. The reader will have great pleasure in perusing the very old ballad of King Estmere, that is next printed. We own we are somewhat doubtful as to the antiquity, or indeed authenticity of the next ballad, which is said to be Scotch, and is intitled Patrick Spence. The Sir Andrew Wood, mentioned by the editor, if we mistake not, lived so late as the reign of Henry the VIIIth of England; and the place here called Aberdour, is a village lying upon

upon the river Forth, and sometimes the entrance to it is denominated *De Mortuo Mari*. An original ballad of Robin Hood and Guy of Gisbourne, never before printed, is next introduced with some very judicious remarks by the editor. We are sorry to differ with the learned editor, who thinks that the epitaph upon Robin Hood, formerly found at Kirk-tees, in Yorkshire, bears all the marks of a modern forgery, "the language bearing no resemblance to any ancient writings in the northern dialect." If we are to judge from the specimens that are to be found upon our rolls of parliament, which perhaps the editor has had no opportunity of seeing, he could scarcely fix the language of this epitaph lower than the reign of Richard the II^d. We shall mention one example in point, and that is the original letter to be found upon the rolls of Henry the IVth, written to that prince by the earl of Northumberland, father to Henry Hotspur, and the judgment of the peers upon that letter.

We have a specimen of a performance of Stephen Hawes, who wrote in the reign of Henry the VIIth, in the allegorical manner. The Child of Elie, a most beautiful ballad, follows, and is succeeded by a Scotch ballad, called Edom o' Gordon, said to be printed at Glasgow in 1755. This same Edom o' Gordon, in some copies of this ballad, is called Captain Adam Carre. We own we are a little suspicious with regard to the antiquity of this ballad likewise, or at least some part of it; particularly where the lady mentions pistols and guns. We are apt, if any part of the ballad is really antient, to believe it to be of English fabric. The famous free-booter whom Edward the Ist fought with hand to hand, near Farnham, was called Adam Gordon. The twelfth ballad in this volume is an elegy on Henry the IVth, earl of Northumberland, by Skelton, who stiled himself poet laureat, in the reigns of Henry the VIIth and VIIIth.

The second book of this volume contains the ballads that illustrate Shakespear, and is introduced with an admirable dissertation by the editor on the origin of the English stage, in which we think the author sufficiently proves that in our antient drama 'histories' formed a species of theatrical exhibition distinct from 'tragedies and comedies.' In this book we have the famous old ballad to which so many of our antient poets allude, called Adam Bell, Clym of the Clough, and William of Cloudesly, together with other old ballads to which Shakespear and other antient poets evidently refer. If any modern insertions have crept into those ballads, they are like those reparations or supplements which we have known bestowed by eminent sculptors upon old statues, in which the modern from the antient hand is scarcely, if at all, discernible.

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The third book of the first volume opens with the more modern ballad of Chevy Chase, which our author, with great justice, in some stanzas, thinks to be inferior to the old one. He mentions particularly the stanza containing Witherington's death, which in the modern ballad runs thus:

For Witherington needs must I wayle,

As one in doleful dumps;

For when his legs were smitten off,

He fought upon his stumps?

Whereas, as our ingenious editor observes, in the original it is related with a plain and pathetic simplicity, that is not liable to ridicule.

For Witherington my heart is woe,

That ever he slain should be;

For when his legs were hewn in two,

He knelt, and fought upon his knee.

In the modern ballad Montgomery's death is thus described;

Against Sir Hugh Montgomery,

So right the shaft he set,

The grey goose-wing that was thereon,

In his heart's blood was wet.

A reader of a very indifferent taste must think this same catastrophe better described in the old ballad;

The dint it was both sad and sore,

He on Montgomery set;

The swan-feathers his arrow bore,

With his heart's blood were wet.

The third ballad in this collection is termed *The Rising in the North*, and alludes to the rebellion there in the 12th year of Elizabeth, 1569, which proved fatal to Thomas Percy, the seventh earl of Northumberland. The editor, from some of our common, but very inaccurate, historians, whom he quotes, has introduced this ballad, which we think is one of the best in the collection, with an account of the insurrection. The truth is, that this earl of Northumberland was a papist. He disliked the marriage proposed between Mary queen of Scots and the duke of Norfolk, who was a protestant; and Northumberland probably had farther views for his family. One of the most reproachful steps of Elizabeth's government was, the ordering the duke of Norfolk to be arrested, contrary to the assurances that had been

been given him of safety, both by her council and her minister Cecil. The earl of Northumberland had the like assurances from the earl of Suffex, who was lord president of the north, but he at last received peremptory orders to repair to court. These circumstances explain the opening of the ballad, which contains a conversation between the earl and his countess, who, in answer to his forebodings, advises her lord to go to court in the following beautiful stanza :

‘ Now heaven forfend, my dearest lord,
That e’er such harm should hap to thee;
But goe to London to the court,
* And fair fall truth and honestie.”

The accurate editor has been misled in other parts of his prefixed narrative; for tho’ the insurgents were papists, yet the purport of the manifesto or declaration they published was, to use its own words, “to make manifest and known to all manner of men to whom, of mere right, the true succession of the crown appertaineth, dangerously and uncertainly depending, by reason of many titles and interests pretended to the same.” The rebellion being defeated, and Norton, who was a ringleader in it, with his eight sons, being taken prisoners, the catastrophe is wound up in the following affecting stanzas :

‘ These, Norton, wi’ thine eight good sonnes,
They doom’d to dye, alas! for ruth!
Thy reverend lockes thee could not save,
Nor them their faire and blooming youthe.
—
Wi’ them full many a gallant wight
They cruelly bereav’d of life;
And many a child made fatherlesse,
And widow’d many a tender wife.”

This volume concludes with two curious specimens of Spanish ballads.

The second volume begins with a ballad, called ‘Richard of Almaine, made by one of the adherents to Simon de Montfort, earl of Leicester, soon after the battle of Lewes, which was fought May 14, 1264.’ This is perhaps the oldest we have in the English language. It is followed by an elegy upon the death of Edward the 1st, and seems to be written at that time. The last words which the poet puts in that great

* The expression is northern, and answers to the southern *well-betide*.

monarch's mouth prove, in some degree, that the order given by that prince on his death-bed, to carry his body to Scotland, is a fiction of modern times. The third ballad in this volume is an original by Chaucer, which has escaped all the editors of that poet's works; and we hope we shall be pardoned, tho' it is of the rondeau kind, if we give it entire to our readers.

I. 1.

' Youre two eyn will fle me sodenly,
I may the beaute of them not sustene,
So wendeth it thorowout my herte kene.

2.

And but your words will helen hastily
My hertis wound, while that it is grene,
Youre two eyn will fle me sodenly.

3.

Upon my trowth I sey yow feithfully,
That ye ben of my liffe and deth the quene;
For with my deth the trowth shal be sene.
Youre two eyn, &c.

II. 1.

So hath youre beaute fro your herte chafed
Pitee, that me n' availeth not to pleyn;
For daunger halt your mercy in his cheyne.

2.

Giltless my deth thus have ye purchafed;
I sey yow soth, me needeth not to fayn:
So hath youre beaute fro your herte chafed.

4.

Alas, that nature hath in yow compassed
So grete beaute, that no man may atteyn
To mercy, though he sterve for the peyn.
So hath youre beaute, &c.

III. 1.

Syn I fro love escaped am so fat,
I nere thinke to ben in his pirson lene;
Syn I am fre, I counte hym not a bene,

2.

He may answere, and say this and that,
I do not fors, I speak ryght as I mene;
Syn I from love escaped am so fat.

3.

Love hath my name i-strike out of his felat,

And he is strike out of my bokes clene :

For ever mo * this is non other mene.

Syn I fro love escaped, &c.

The reader will find great entertainment in perusing the next ballad, called *The Tournament of Tottenham*; which is a fine ridicule upon the practice of tournaments, so common in ancient times; and we agree with the editor, that the language of the poem proves it to be of great antiquity. If we may hazard a conjecture, James the 1st of Scotland, who seems to have been a pupil to Chaucer, had this ballad in his eye, when he composed his *Christ's Kirk on the Green*, which unquestionably is his, tho' by Mr. Walpole given to James the Vth. The fifth ballad is entitled, *For the Victory at Agincourt*. If we mistake not, the editor might have found a better specimen of the poetry of that reign at the end of one of Henry the Vth's historians, published by Hearne, entitled *The Siege of Harfleur*. The *Not (nut) brown Mayd*, which follows, is too well known by some late publications to be farther mentioned here. A ballad by the famous earl Rivers, one of the first English refiners of wit and learning, is here rescued from oblivion, by our author, as are several others; particularly a ballad called, *Sir Aldingar*, which the editor, upon revisal will, perhaps, think to be a cento from several legends, or legendary histories. The author seems to have had in his eye the story of Gunhilda, who is sometimes called Eleanor, and was married to the emperor (here called king) Henry. The antient English pastoral of *Harpalus*, the eleventh ballad of this volume, is a poetical phenomenon, and is to be ranked with the prose letter of Anna Bullen to Henry the VIIIth. Both would appear forgeries of modern times, were there not unquestionable documents of their authenticity.

We cannot think that the next pastoral, called *Robin and Makyne*, is of equal merit with the preceding. The reader will find great information as well as entertainment in the other poems of this book, tho' the bounds of our work does not admit of our pointing out, or indeed mentioning their many beauties.

The second book of this volume begins with certain religious ballads written about the time of the Reformation. The fourth contains some verses of queen Elizabeth, while a prisoner. *Fair Rosamond*, *Queen Eleanor's Confession*, *Gascoine's Praise*

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of the fair Bridges, afterwards lady Sandes, the Beggar's Daughter of Bednall-Green, and the Sturdy Rock, have each its merits, and some of them in a high degree. The Scotch ballad, called Young Waters, appears to have been composed after the year 1582, as it seems to allude to the indiscretion of queen Anne of Denmark, tho' carefully disguised. The ballad of Sir Andrew Barton is perhaps older than the date assigned to it by the editor. Lady Bothwell's Lament is certainly an old Scotch ballad; but we suspect that the antiquaries, or historians of that country, have led our ingenious editor into a misnomer, and that the subject has no kind of relation to earl Bothwell, husband to Mary queen of Scots, who was above sixty years of age when he married her, but to a private affair between a lady of quality, who, with her child, was deserted by her husband, of the name of Boswell (not Bothwell). An ingenious gentleman says, the traditions of that country assign her as the real author of the song; and, considering the noble and characteristical tenderness that runs through it, we think with no great improbability. The ballad of the Murder of the King of Scots opens with the greater propriety, when we remember that queen Mary actually did invite him by a letter to repair to Scotland. We agree with the editor, that the sonnet written by queen Elizabeth is strongly characteristic of the great and spirited authorefs.

The seventeenth ballad of this volume is called The Bonny Earl of Murray, and its composition is coeval with the execrable act it commemorates; we mean, the murder of the earl of Murray by the earl of Huntley. Our author, in his introduction to this ballad, says that he 'knows not any reason for supposing that James the Ist was jealous of Murray with his queen,' whose 'love,' or gallant, Murray in this ballad is said to have been. Mr. Walpole has mentioned the fact in stronger (perhaps too strong) terms. A cotemporary writer, and a person of great credit, Sir James Balfour, knight, Lyon king of arms, whose MSS. of the annals of Scotland is in the Lawyer's library at Edinburgh, gives us the following curious and circumstantial account of this murder. 'The seventh of Febry, this zeire, 1592, the earle of Murray was cruelly murdered by the earle of Huntley at his house in Dunibrisfel, in Fyffe-shyre, and with him Dunbar, thriffe of Murray. It was given out and publicly talkt that the earle of Huntley was only the instrument of perpetrating this facte, to satisfie the king's jealousie of Murray, quhum the queene more rashely than wisely, some few days before, had commendit in the king's bearing, with too many epithets of a proper and gallant man. The reasons of these surmises proceedit from a proclamatiōe of the king's,

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the 13 of Marche following; inhibiteine the zounge earle of Murray to persue the earle of Huntley, for his father's slaughter, in respect he being wardit (imprisoned) in the castell of Blacknesse, for the same murther was willing to abyde a tryall. Averring that he had done nothing but by the king's majesties commissiōne; and so was neither airt nor pairt in the murther. We suspect that by *Castle Downe*, mentioned in this ballad, is meant the castle of Downe, a seat belonging to the family of Murray. The historical songs that follow are well worthy the perusal of every reader.

The third book of this volume is introduced by a dissertation which throws many new lights on antient English poetry, and is well suited to the pieces which it contains. The editor has proved that the poem, called *The Lye*, which is the fourth in the book, could not be written by Sir Walter Raleigh the night before his execution. The puns in the eighth song belonged, in prose, to king James the Ist; but we are somewhat doubtful whether he versified them. The mad songs, towards the close of this volume, exhibit a species of poetry unknown to the antients, but not without its beauties.

The third volume is chiefly devoted to romantic subjects, and is introduced by a most curious dissertation on the ancient metrical romances, &c. *The Boy and the Mantle* is the first ballad of this volume; and the second, called *The Marriage of Sir Gawaine*, is justly thought by the editor to have furnished Chaucer with his *Wife of Bath's Tale*. *The Gaberlunzie Man* shews James the Vth of Scotland, tho' he died of melancholy, to have been a prince of great humour. The conjectures about the word *child*, prefixed to *Child Waters*, the tenth song, are amusing. That it is a Saxon word can scarcely be doubted. The inhabitants of the northern parts of Britain still retain it to denominate a man commonly with some contemptuous character affixed to him; but, sometimes, a man in general.—The 13th song in this volume is reckoned the oldest Scotch ballad that is extant. We know not from what authority the ingenious editor has defined the *haufs bane* (not *has* or *hose*, *band*) to be *the top of the stocking*. The *haufs* in the old Scottish dialect, signifies the neck, as *bane* does a *bone*.

The second book of this volume opens with some legends of Sir Guy, and the whole affords a most agreeable variety. The reader will be highly entertained with the old ballad of the King and Miller of Mansfield. Some of the witches songs give us lively ideas of antient credulity, and point out the source of Shakespear's magic,

'Within *which* circle none durst tread but he,'
said Mr. Dryden; but a reader who peruses the songs before us, may very possibly be of opinion, that if the authors of them did

not tread, they at least peeped, into Shakespear's circle; and it is not impossible but that he might not only peep but tread in some of theirs.

The birth of St. George, which introduces the third and last book of this work, is taken from the old story of The Seven Champions of Christendom, which was held in high estimation among our ancestors. Every lover of the theatre will be glad to find here the old genuine ballad of George Barnwell, and several excellent ones that are well worthy being rescued from oblivion, and preserved in this elegant collection; among which the original Dragon of Wantley makes a distinguished figure. The dragon, it seems, according to common account, was no other than an overgrown Yorkshire attorney, famous for cheating orphans out of their inheritances; but was at last encountered and cast at law by a neighbouring gentleman. Many eminent persons are now alive who remember the humorous enlivening manner in which secretary Craggs sung this song, and blunted the edge of party, even at that party-ridden time. The two parts of a song, called St. George for England, are fraught with true wit and ridicule; nor could the author deny in this collection some pages to two beautiful modern songs, Lucy and Colin, and Margaret's Ghost, both which breathe the true spirit of genuine antiquity. The work concludes with some alterations and divisions gleaned by the editor, in the course of the publication.

We shall not recapitulate any of the observations, (less favourable than they are candid) that we have made in recommendation of this work, which has the embellishments of engraving as well as of poetry and criticism. Would men of learning and abilities follow this editor's example in investigating and illustrating antient beauties, instead of altering, and sometimes mangling them by affected hypercriticisms, the present improved state of learning gives us room to believe that some of those rough diamonds might, by genius, be polished into lustre, and become brilliant ornaments to the British drama.

The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XLIII. 8vo. Pr. 5s. Millar.

WHEN we reviewed the forty-second volume of this history*, we imagined we had taken our leave of this work; but it seems the proprietors thought it could not be compleat without this supplementary volume, which contains many curious and important particulars that could not be interwoven with the his-

* See vol. XVIII. p. 141.

tory itself. Many of those particulars are geographical; some relative to the manners of distant people, without the knowledge of which that of their history must be imperfect; and some are matters that result from informations and discoveries made in the course of the preceding publication. To give an instance of each species, we have selected the interesting article of Senegal, now belonging to Great Britain.

‘ The noted island of Senegal (say our authors) is situated in the river Sanaga, sixteen degrees fifteen minutes north latitude, about fifteen miles from its mouth. It is about one mile and a quarter in length, from north to south; and almost half a mile in breadth, from east to west. It is composed of a bed of loose sand, productive of nothing but what is forced with art and the richest manure; notwithstanding which, it contains 3000 inhabitants, whose principal food is fish and maiz. This sort of corn grows in great plenty, almost all over the whole country. It may seem surprizing, that a part of the world, so very unhealthy as this, should yet be so populous; but the wonder will cease, when we come to understand, that the greatest pride among the men consists in the number of their wives; so that every one takes as many as he is able to maintain; some six, others eight, and others twelve at a time.

‘ To the north-east, east, and south-east of this island, lies a prodigious large and low country, covered with marshes and woods. Much the greatest part of it is utterly unknown to us. It is through this country that the large branches of the Niger empty themselves into the sea, particularly the Sanaga, Gambia, and Sherbro. During the rainy months, which begin in July, and continue till October, they lay the whole flat country under water; and, indeed, the very sudden rise of these rivers is incredible to persons who have never been within the tropics, and are unacquainted with the violent rains that fall there. At Galam, 900 miles from the mouth of the river Sanaga, the waters rise 150 feet perpendicular from the bed of the river. At the island of Senegal, the river rises gradually during the rainy season, above twenty feet perpendicular over part of that flat coast, which of itself alone so freshens the water, that ships lying at anchor at the distance of three leagues from its mouth, generally make use of it, and fill their water there for the voyage home. When the rains are at an end, which usually happens in October, the intense heat of the sun soon dries up those waters which lie on the higher parts, and the remainder forms lakes of stagnated waters, in which are found all sorts of dead animals. These waters every day decrease, till at last they are quite exhaled, and then the effluvia that arise are almost insupportable. At this season the winds blow so very hot from off the land, that they may well be compared to the heat proceed-

ing from the mouth of an oven, and they bring with them a smell that is quite intolerable. Their effects upon wolves, tigers, lions, and other wild beasts are such, that they are seen to resort to the river, keeping their body under water, and only their snout above it, for the advantage of breathing. The birds likewise are seen to soar to an immense height, and to fly a vast way over the sea, where they continue till the wind changes and comes from the west.

‘One of the most considerable articles of commerce, and the chief inducement to Europeans for settling here, is the gum senega, so denominated from the river Senegal, the forests bordering upon that river abounding with this gum. It greatly resembles the gum arabic, but its granules are usually larger, of an oval form, the surface very rough, and the inner substance bright, where broken. It is very hard, but not tough, considerably heavy, and of an extremely fine and even texture. When broke, the colour is frequently of a pale brown, but like the gum arabic, sometimes yellowish, reddish, or whitish. Dyers and other artificers consume the greatest quantities of this gum. The French, when they were in possession before the late war of this part of the African coast, from Cape Blanco to the river Gambia, extending along the shore about 400 miles, found the gum senega so useful in their silk and linen manufactures, that they engrossed the whole trade of it to themselves, and occasionally prohibited its exportation. And hence it is, that this country, quite unhealthy as it is, and those roads so dangerous for shipping, have nevertheless been eagerly contended for by the English, French, Dutch, and Portugueze. All strove to settle here in their turns, being the only place for the gum trade, by being masters of the Senegal rivers: a trade which seems a light matter in itself, but is, in effect, very considerable, whether we regard the price the natives sell the gum for, which is very moderate; or, lastly, the quantity of European merchandizes it takes off ready wrought, the vent of which makes manufactures spread, money circulate, and so finds work for abundance of hands, which is the main end of commerce.’

The authors then proceed to describe the tree called baobab, from the late discoveries of Mr. Adanson, and which is perhaps the largest vegetable production in nature, and therefore, say they, ‘By its vast magnitude a more singular and remarkable phenomenon than all the histories of botany, or perhaps of the world have yet produced.’ The description is too long for our purpose: it is sufficient to say, that the French know it by the name of calabassier, or calibash-tree, and call its fruit pain-desinge, or monkey’s bread; that it is of the malvaceous kind; that its trunk seldom exceeds twelve or fifteen feet in height, but that the length of its branches bends them down by their

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Own weight, so that the trunk is entirely hidden, and it appears as an hemispherical mass of verdure, of about 120, 130, or 140 feet in diameter. ‘The negroes (continue our authors) make still a very singular use of this monstrous tree. We have said that it was subject to a caries, which often hollows its trunk; they enlarge those cavities, and make a sort of chambers, where they hang the dead bodies of those they are not willing to grant the honours of burial to; those bodies dry there perfectly, and become real mummies, without any other preparation. The greatest number of the bodies so dried is of the Guiriots: these people may be compared to the ancient bards and jugglers, so famous among our ancestors. They are poets and musicians, and have a kind of inspection over feasts and dances. Their number is always pretty considerable at the courts of the negro kings, whom they divert and flatter to an extravagant degree in their poetical compositions. This kind of superiority of talents makes them dreaded by the negroes during their life; they attribute it to something supernatural: but, instead of making, as the ancient Greeks, their poets the children of the Gods, they regard them, on the contrary, as sorcerers, and ministers of the devil, and believe that in that quality they should draw down malediction on the earth, or even on the waters which might receive their bodies; it is therefore that they hide and dry them in the hollow trunks of the baobab.’

The rest of this volume is full of the like agreeable entertainment, and perhaps some general readers may prefer it to any of the preceding. It certainly has the advantage of them all in one respect, that it treats professedly of commercial affairs by way of corollary to the foregoing parts, in which the authors shew great judgment and capacity. We shall just give one specimen, which relates to a subject that is now much agitated; we mean the piratical states of Barbary, the existence of which reflects disgrace on the Christian powers.

‘The Mohammedans, wherever they are established, especially those of them who partake of the genius and disposition of the Turks, have very little inclination to the arts of industry. This evidently appears in the inhabitants of those parts we have been now describing on the African sea-coast. Being a rapacious and tyrannical people, disdaining all industry and labour, neglecting all culture and improvement, it made them thieves and robbers, as naturally as idleness makes beggars; and, being trained to rapine and spoil, when they were no longer able to plunder and destroy the fruitful plains of Valentia, Granada, and Andalusia, they fell to roving upon the sea. They built ships, or rather seized them from others, and ravaged the neighbouring coasts, landing in the night, surprizing and carrying away the poor country-people out of their beds into slavery.

This was their first occupation, and this naturally made pirates of them: for, not being content with mere landing and plundering the sea-coasts of Spain, by degrees, being grown powerful and rich, and made bold and audacious by their success, they armed their ships, and began to attack, first the Spaniards upon the high seas, and then all the Christian nations of Europe, wherever they could find them. Thus this detestable practice of roving and robbing began. What magnitude they are since arrived to, what mischief they have brought upon the trading part of the world, how powerful they are grown, and how they are erected into states and governments, nay, into kingdoms, and, as they would be called, empires, for the kings of Fez and Morocco call themselves emperors, and how they are, to the disgrace of all Christian powers, treated with as such, is well known from the histories of those nations who have been at any time embroiled with them.

The first Christian prince, who, resenting the insolence of these barbarians, and disdaining to make peace with them, resolved their destruction, was the emperor Charles V. he was moved with a generous compassion for the many thousands of miserable Christians who were, at that time, kept among them in slavery; and, from a benevolent principle of setting the Christian world free from the terror of such barbarians, he undertook singly, and without the assistance of any other nation, to fall upon them with all his power. In this war, had he been joined by the French and English, and the Hans-towns, (as for the Dutch they were not then a nation) he might have cleared the country; at least, he might have cleared the sea-coasts of the whole race, and have planted colonies of Christians in all the ports, for the encouragement of commerce, and for the safety of all the European nations. But Francis I. king of France, his mortal and constant enemy, envied him the glory of the greatest and best enterprize that was ever projected in Europe; an enterprize a thousand times beyond all the crusades and expeditions to the Holy-Land, which, during 120 years, cost Europe, and to no purpose, a million of lives and immense treasure. Though the emperor was assisted by no one prince in Christendom, the pope excepted, (and his artillery would not go far in battering down stone-walls) yet he took the fortress of Goletta, and afterwards the city, and the whole kingdom of Tunis; and, had he kept possession, it might have proved a happy fore-runner of farther conquests; but, miscarrying in his attempt against Algier, and a terrible storm falling upon his fleet, the farther attempt was laid aside, and the kingdom of Tunis returned to its former possessors, by which means their piracies are still continued.

There seems, therefore, to be a necessity, that all the powers
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of Europe, especially the maritime, should endeavour to free themselves from the insolence of these rovers, that their subjects may thereby be protected in their persons and goods from the hands of rapine and violence, their coasts secured from insults and descents, and their ships from capture on the sea. The conquest could not be attended with any great difficulty, if the English, Dutch, French, and Spaniards would unite, to join their forces and fleets, and fall upon them in separate bodies, and in several places at the same time. The general benefit of commerce would immediately follow, by settling the government of the sea-coast towns in the hands and possession of the several united powers; so that every one should possess the least, in proportion to the forces employed in the conquest of it: the consequence of the success would soon be sensibly felt by the interested parties; for if the quantity of productions fitted for the use of merchandize be so considerable as we find it to be, even now, under the indolence and sloth of the most barbarous people in the world, how may we suppose all those valuable things to be increased by the industry and application of the diligent Europeans, especially the English, French, or Dutch. We might also reasonably suppose, that the Moors, being, in consequence of such a conquest, driven up farther into the country, (for we do not propose the rooting them out as a nation, but only the supplanting or removing them from a situation which they have justly forfeited by their depredations upon other nations;) and being obliged to seek their subsistence by honest labour and application, would at length be induced to increase the product; and, as multitudes of Christians would be encouraged, by the advantages of the place, to go over and settle upon it, the manufactures and merchandizes of Europe must soon find a great additional consumption; and the many new ports and harbours where those Christian nations might settle, would be so many new markets for the sale of those manufactures, where they had little or no sale or consumption before. Besides, would not the success be delivering Europe from the depredations of powerful thieves, and their commerce and navigation from the rapine of a merciless crew, who are the ruin of thousands of families, and, in some sense, the reproach of Christendom. Such measures as these are far from being impracticable; they are worthy of being undertaken by the princes and powers of Europe, and would, therefore, bring infinitely more glory to the Christian name than all their intestine wars among each other, which are the scandal of Europe, and the only thing that, at first, let in the Turks and other barbarians among them.

We apprehend that, to render this great work entirely complete, the finishing volume will contain a copious index to the whole, of which the volume before us may be termed both an

illustration and a review. It is divided into three sections, besides an introduction. The first treats of Asia, the second of Africa, and the third of Europe. Whether the authors are to proceed to America, or will be contented with considering it only in the light of its relationship to Europe, we cannot determine. We shall conclude by observing, that the volume before us, if considered as a separate work detached from the preceding, is a most entertaining instructive performance.

XII. *The Tales of the Genii: or, the delightful Lessons of Horam, the Son of Asmar. Faithfully translated from the Persian manuscript; and compared with the French and Spanish editions published at Paris and Madrid. By Sir Charles Morell, formerly Ambassador from the British Settlements in India to the Great Mogul. Vol. II. 6s. Wilkie.*

WE have already* recommended this work to the favour of the public, and the continuance of it in this volume has not only confirmed us in the judgment we then pronounced, but encreased our good opinion of the author's genius, and the moral and religious tendency of his undertaking. The narrative part of this volume is so intimately connected together, that it admits of no detached quotations; we shall therefore content ourselves with part of the denouement, after the Tales of the Genii are finished.

“ Bounteous Nadan, said the sage Iracagem, we are indebted to you for much instruction, who have blended the doctrines of temperance with the exercise of justice; and taught our listening pupils, the love of virtuous friendship, and the sweet rewards which rise from generous and from noble actions. Nor have we more to teach, nor they more to hear. Hark, friendly Genii, the charm is broken! our mansion totters on its mouldering base! The fleeting scene rolls far away, and all the visionary dream dissolves!”

“ Kind reader! the Genii are no more, and Horam but the phantom of my mind, speaks not again; Fiction himself, and fiction all he seemed to write; nor useless shall his life be deemed by those, who blush at worse than pagan vices in enlightened climes.

“ In friendly guise these sheets were written to lead thee unto virtue; and the proud, gaudy trappings of the East, with all its wild romantick monsters, have risen far above their usual sphere, to serve the cause of moral truth. But then perchance you'll ask, What shall that truth avail, now all the beauteous wildness is no more, which was the spring and mover of this Pagan vir-

* See vol. XVIII. p. 34.

too? The Genii all are fled, who watched attendant the virtuous mind, and crowned it with success; and the reward ceasing, the incentive to noble actions ceases with it.

‘ If then, you will yet spare me a few moments, and listen to me, I trust you shall not long lament the loss of Horam, and his friendly Genii; for were the foundations of morality laid only in phantom and imagination, persuasion would be so fruitless, that every moral writer, dissatisfied with his ill success, might justly cast his work into the flames.

‘ Prepare then for a scene more worthy of your sight than human fancy could conceive, a scene tremendous! wonderful! and great! full of mercy and truth, where Heaven itself inclines to earth, and God becomes an offering for mankind!’

We observe that some personal partialities, probably amiable in themselves, have induced the author of this excellent work to admit into it certain puerile inversions of names. We hope they will be altered in a future impression, which we cannot doubt it will undergo.

XIII. *A Trip to the Moon. Containing an Account of the Island of Noibla. Its Inhabitants, Religious and Political Customs, &c. By Sir Humphrey Lunatic, Bart. Vol. II. 12mo. 2s. 6d. Bristow.*

SO little satisfaction did we receive in accompanying Sir Humphrey in his first trip to the moon, that we neither desired nor expected to go that voyage a second time; for whatever may have been the case with readers of a more lively turn, we will freely own that the former peregrination did not occasion in us any such extraordinary degree of good-humour, or high flow of spirits, as to give us any hopes that our farther progress would be either pleasant or profitable.

Our aerial traveller, in page 9, before he enters upon his subject, requests his readers to have as good an opinion of him as they have of themselves, which, considering the self-love of most men, is equivalent to desiring them to think as advantageously of him as possible. In order to shew what pretensions he has to such a claim, we shall lay an abstract of this second volume before the public.

The introduction contains an account of the trials of several delinquents, who are led in procession to the Valley of Weeping, without any thing remarkable in the ceremony, except the contrast between the stillness and solemnity of the Noiblan punishments, which never reach life, and the executions of our sublunar world, which, as the author justly remarks, are extremely

tremely indecent, on account of the hurry and bustle that attends them.

In chap. I. we meet with a description of the city, and its parts and peculiarities, in which neither imagination nor invention are displayed, though the subject required both : then follows an account of a funeral, which differs from those in earth in that it was considered as the occasion of joy and exultation. The body is carried to the Field of Death, where are two temples ; one dedicated to Time, called in Noibla, Rimmethol, the Accomplisher ; the other to Death, stiled Lardethac, the Deliverer. The famous John earl of Rochester is represented as high-priest of the temple dedicated to Time, to which station he was elected in preference to the renowned Stoic Epictetus. In this office he entirely changes his character, and severely reproves his old friend Charles II. who, for his contempt of the high-priest, is reduced to serve under him as Ranever, or verger of the temple.

In chap. II. after an account of the Noiblan opinion concerning dreams, spirit, and matter, which has nothing in it either new or curious, Sir Humphrey repairs to a Toirtzan, or assembly of Sublunars, at which are introduced Heliogabalus, James I. The. Cibber, Joe Miller, Henry Fielding, and Margaret Woffington. The dialogue in which these several personages are engaged is spirited enough, and, in our opinion, one of the most tolerable passages in the book, as the speakers are pretty well characterized.

In Chap. III. and IV. an account is given of the Noiblan drama ; and the author is supposed to assist at the representation of one of their pieces, which is a composition of Addison's, who speaks the prologue to it himself in prose. The scene is the temple of Virtue, to which Wisdom, Virtue, and Truth, summon mortals to appear before them. In consequence of this summons, several persons of different characters appear, namely, a buck, a general, a quack-doctor, and a husband-hunting girl, all of whom are in their turns censured and reprimanded by the goddesses.

In chap. V. the piece is continued, and the characters of a dwarf, a young wife, and an author, are introduced. Then follows a comical scuffle between Honesty, and a pettifogger, the former of whom kicks the latter out of the temple of Virtue. A crowd of characters then pressing in make such a disturbance, that Virtue, Wisdom, and Truth, ascend through the roof of the temple ; whereupon the whole edifice and its rocky foundation fall with a mighty crash, and overwhelm the iniquitous crowd in one just and general ruin.

Chap. VI. contains an account of the little piece, or farce called

called *The Europeans*, and said to be written by Bolingbroke, by which the play was followed. It opens with a scene between Liberty and Property : in the course of it Liberty receives the addresses of six several suitors, viz. baron Swizzle, who represents Germany ; mynheer Vanderherring, who represents Holland ; the marquis de Capriole, who represents France ; don Imperioso, who represents Spain ; signor Feminiani, who represents Italy ; and sir Stedfast Hatebribe, who represents England. Liberty having rejected the addresses of all the other suitors, in drawing of whose characters an attempt is made to satyrize the nations they represent, gives her hand to sir Stedfast ; whereupon Property wishes her joy upon her prudent choice, and Liberty concludes the farce of *The Europeans*, by observing, that there cannot be a better guardian nor a safer guide than an *uncorrupt* and *incorruptible* Briton.

In a note to chap. V. we are desired to take notice, that both the temple of Virtue and the farce of the Europeans being but translations, cannot be expected to have the spirit of originals. The author did well to remind us of this, as both pieces are insipid enough to require an apology, and have by no means inspired us with an inclination to become acquainted with the language of the Noiblangs, or the classic authors who have wrote in it.

Our author takes his leave of the reader by promising to meet him again when the season for renewing the expedition returns, i. e. by threatening the public with a third volume. We think it high time for him to give over, and would recommend to his consideration the following observation of Horace :

Nec luisse pudet, sed non incidere ludum.

XIV. *The Companion to the Play-house ; or, an Historical Account of all the Dramatic Writers (and their Works) that have appeared in Great Britain and Ireland, from the Commencement of our Theatrical Exhibitions, down to the present Year 1764. Composed in the Form of a Dictionary, for the more readily turning to any particular Author or Performance. 12mo. 2 Vols. Pr. 7s. 6d. Becket and De Hondt.*

THE close manner in which this work is published, renders it extremely commodious to the pockets of the numerous class of readers who are fond of every information that relates to the English theatre. The author has shewn himself to be equal to his undertaking, which cannot be considered

dered in the light of a mere compilation. He has also proved himself to be no mean connoisseur in dramatic merit, and his industry is equal to his judgment. His observations are generally just; where any difficulties occur they are urged with a becoming caution; nor do we find in his animadversions that decisive tone of vulgarity that is too frequent among the modern critics of the theatre. As the plan of this work is extremely extensive, the dictionary-manner of printing it has rendered it uncommonly comprehensive; by which means it contains a great deal in two duodecimo volumes; and we are of opinion that it is by far the best executed of any that ever appeared upon the subject. Amidst such an immense variety of articles, we shall give the reader a specimen or two of the performance, in which the author acknowledges himself to be indebted to certain MSS notes of Mr. Coxeter (who by the bye was a better antiquary than a critic) as they occur *ad aperturam libri*.

‘Albumazar. Com. The author of this play is unknown; yet the language, plot, and conduct of it, might do credit to the most established name. Dryden, in a prologue written by him for the revival of it, considers it as the original of the Alchymist, and accuses Ben Johnson in very positive terms with plagiarism.—But as neither Langbaine, Jacob, Gildon, nor Whincop, have dated the first appearance of this play earlier than 1634, and that the first edition of Johnson’s Alchymist, was so far back as 1610; the latter seems to stand pretty clearly exculpated from this heavy charge.—As Dryden, however, lived so much nearer to the time, and had probably even conversed with those who were still better acquainted with these circumstances, it is difficult to imagine, he would so boldly and publicly venture an assertion wherein he might so easily be refuted, without very good grounds.—And thus far I must acknowledge, that in some MS. notes by the late indefatigable Mr. Coxeter, now in my possession, and from whose accuracy I have received great assistance in the course of this work, he has traced the representation of Albumazar twenty years farther back, and declared it to have been acted before the king, at Cambridge, March 9th, 1614, and mentions a 4to edition of it in 1615.—Now as the copies of plays, at that period, frequently remained unprinted in the hands of the actors, for many years after their appearance on the stage, I cannot help thinking the possibility of Dryden’s accusation, in some degree, confirmed by this circumstance; more especially since the appearance of a plagiarist on one side or other, being so evident in the similarity of the designs, one would be apt to imagine that, if any ways doubtful of the fact, he

he would rather silently permitted the suspicion of theft to have fallen on a nameless and perhaps forgotten author, than have in so Quixot-like a manner, couched his lance at the reputation of a writer so well established, and whose works were at that time much more in vogue than even those of the immortal Shakespear himself. Be this, however, as it will, both these plays are excellent in their way, nor can there be a much stronger testimony borne to the merit of that under our present consideration, than the general approbation it met with when revived by *Garrick* in the year 1747, notwithstanding the great strength wherewith the *Alchymist* was at that time supported, even exclusive of that gentleman's own peculiar excellence in the part of *Abel Druggier*.

‘ I shall now, however, take leave of this subject, begging pardon of my readers for this little digression, which, however, I could not think a point of so much importance to the characters of two men of capital genius would permit me entirely to avoid, but which I leave to the judgment of the public to determine.’

The above reflections are both judicious and entertaining; and we shall therefore proceed to give the reader some account of this author's biographical talents from his second volume, where we have many curious articles, not commonly known to the public. That of *Aaron Hill, Esq;* is too long to be inserted here; but it is drawn up in a just and perspicuous manner, and contains many particulars not to be met with elsewhere, relating to that benevolent, but too ardent and eccentric genius, who had poetical qualities sufficient to have furnished out a dozen modern bards, and to have rendered each of them excellent in his kind. But *Mr. Hill's* foible was his perpetual aiming at over-excellence.

In this author's account of *Mr. Thomson* the poet of the Seasons, a very important anecdote of his life is omitted by him as well as by his professed biographer, who prefaces the last edition of his works. About the year 1732, a commission, consisting of the great officers of state, heads of the law, and others, was established, for enquiring into and stating the income and perquisites of public offices, particularly those under the lord chancellor. *Mr. Thomson's* place of secretary of the briefs fell under the cognizance of this commission; and he was summoned to attend it, which he accordingly did, and made a speech, explaining the nature, duty, and income of his place in terms that, tho' very concise, were so perspicuous and elegant, that lord chancellor *Talbot*, who was present, publicly said he preferred that single speech to the best of his poetical compositions. The income of the place was by the commissioners, from above 300 reduced to 100*l.* a year; but *Mr. Thompson* waited on his patron and

and offered to resign it ; nor did he ever receive a shilling from it during its reduced state. Lord Talbot died too soon after to make him amends for his loss ; but we have his own authority for saying, that it was not optional to him, whether he should remain in the place, or not, after his patron's death ; and that the munificent patronage of the late prince of Wales was, in a great measure, owing to the generous friendship of the present earl Talbot.

We are sorry we have not room for specimens of the most curious biographical articles of this performance, the best [written being too long for inserting : we shall therefore confine ourselves to the article *Lee*.

‘ Lee, Nathaniel, a very eminent dramatic poet of the last century, was the son of a clergyman, who gave him a liberal education.—He received his first rudiments of learning at Westminster-school, from whence he went to Trinity-college, Cambridge.—Coming to London, however, his inclination prompted him to appear on the theatre ; but he was not more successful in representing the thoughts of other men, than many a genius besides, who have been equally unfortunate in treading the stage, although they so well how to write for it. He produced eleven tragedies, all of which contain a very great portion of true poetic enthusiasm.—Now, no one ever felt the passion of love more truly ; nor could any one describe it with more tenderness.—Addison commends his genius highly ; observing that none of our English poets had a happier turn for tragedy, although his natural fire and unbridled impetuosity hurried him beyond all bounds of probability, and sometimes were quite out of Nature.—The truth is, this poet's imagination run away with his reason ; so that at length he became quite crazy : and grew so bad, that his friends were obliged to confine him to Bedlam ; where he made that famous witty reply to a coxcomb scribler, who had the cruelty to jeer him with his misfortune, by observing that it was an easy thing to write like a madman : — “ No, said Lee, it is not an easy thing to write like a madman ; but it is very easy to write like a fool.”

‘ Lee had the good fortune to recover the use of his reason so far as to be discharged from his melancholy confinement ; but he did not long survive his enlargement, dying at the early age of thirty-four. Cibber, in his *Lives of the Poets*, says he perished unfortunately in a night-ramble, in London-streets ; and other writers mention the same thing : and probably this was the end of poor Nat. Lee !’

The reader, upon the whole, is not to imagine that we recommend this performance as being unexceptionable in point of execution. It has many faults that are unavoidable by the

most accurate, in a work of this nature, and from which the most critical compilation is not exempt. We cannot, however, avoid repeating, that we think it by far the best of the kind that has yet appeared.

XV. *An Account of the Diseases which were most frequent in the British Military Hospitals in Germany, from January 1761 to the Return of the Troops to England in March 1763. To which is added, an Essay on the Means of preserving the Health of Soldiers, and conducting Military Hospitals. By Donald Monro, M. D. Physician to his Majesty's Army, and to St. George's Hospital. 8vo. Pr. 5s. Wilson.*

Malignant fevers first engage the attention of our author. In these he tried the practice of giving the bark freely, and succeeded with it in a great number of cases: bleeding was generally necessary in the beginning; but it was seldom necessary to be repeated, except when some acute pain required it. Before giving the bark, if the pulse was quick and full, eyes red, breathing difficult, even tho' the petechiæ had appeared, he took away a few ounces of blood, and found benefit from it. Tho' the bark did not succeed in every case, yet it had a better effect than any other remedy they tried. They did not, however, omit other stimulants and cordials, conf. cardiaca rad. serpen. wine, &c.

He next treats pretty fully of the dysentery, but gives us no very particular observations upon the nature of that disease. His method of cure he sums up at the end of the whole, which we shall present to our readers in his own words. 'From what I have observed myself, and from the accounts of others, I am now convinced, that such cases as are not already too far gone, are most likely to be cured,

' 1. By keeping the patients on a low diet, composed principally of milk, sago, rice, salop, and such other things as are recommended by Dr. Pringle; allowing weak broths, and a small quantity of white meat, as they recover their strength. The common drink to be barley or rice-water, toast and water, Bristol-water, almond emulsion, and such-like—By making them wear some additional cloathing, and guarding carefully against catching cold:—Errors of diet and exposure to cold being the most frequent causes of relapses into this disorder.

' 2. By giving from time to time a dose of some mild purge; such as a little manna and salts; a solution of manna in almond emulsion; twenty or thirty grains of rhubarb, in a saline draught, or such like; and occasionally gentle emetics.

' 3. By

‘ 3. By the use of some of the mild astringents and corroborants.—The bark, with astringents and opiates, agreeing best with some—decoctions of the semiruba with others—Chalk in electuaries, or juleps, with others—anodyne and astringent clysters with others—while others receive more benefit from other remedies—and severals find themselves better when they use no medicines of this kind.

‘ 4. And by the occasional use of opiates, and a free air, and by moderate exercise on horseback, or in a machine, in the convalescent state.

‘ I ought not to omit mentioning, that I have seen some cases where evacuations had been used in the beginning, which, after they had continued for some time, were cured by a regular diet of broths, and white meats; riding daily on horseback; and drinking a generous good claret wine. However, it ought to be remarked, that this method only succeeded where the disorder was mild, and its violence had abated by previous evacuations.’

After these he speaks of the cholera morbus, inflammatory fevers, &c. His practice is little, if at all different from the common. He would not have the pleurisy and peripneumony confounded together as the same disease; for he says he has frequently seen the true peripneumony without the sharp pains in the side that characterize the pleurisy; and, on dissection, has found the lungs inflamed and livid, so as to sink in water, without the pleura being much diseased; and in opening those who died of the pleurisy, he has observed the intercostal muscles and pleura violently inflamed with livid spots, and only a small portion of the surface of the contiguous lungs affected.

In the rheumatism, he observes, that when sweating had been tried without effect, keeping up a free perspiration, by decoction of sarsaparilla wine with antimonial wine or small doses of powder of antimony (which is the emetic tartar joined to the pulv. e. chel. can.) has removed the complaint, after it had resisted the force of many other medicines.

When agues were accompanied with icteric symptoms, he was very cautious at first of giving the bark; but other symptoms in some cases obliging him to stop the fever, he gave the bark, and not only carried off the ague, but icteric symptoms also. After this he gave the bark freely in such cases, and never saw any mischief arise from it. He believes that indurations in the viscera more commonly happen from the continuance of the ague, than from the bark.

Most of the diseases which he treats of are further illustrated by cases occurring in St. George's hospital, which he subjoins in notes.

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He subjoins to the end of the diseases a pharmacopeia for the use of the military hospitals, which will be very useful to all young practitioners in that service, and save the physician a great deal of trouble. The prescriptions are very simple, and properly enough adapted to the use of such hospitals. A prudent physician, however, will make alterations or additions according to circumstances. There is one medicine that appears particular: The Collyrium Saturn. Sacch. Saturni is joined with equal portions of crude Ammoniac, and dissolved in water. Sugar of lead has been long and successfully used in inflammations of the eyes; the Sal Ammoniac is probably added here with an intention to increase its virtues; but we must consider that, upon the mixture of these two substances, a decomposition takes place. Whether the composition resulting possesses the same properties as sugar of lead, must be determined by experience.

He speaks very particularly and minutely of the means of preserving the health of soldiers on service, of their diet, cloathing, and also of military hospitals, with the proper construction and regulation of them; subjects much handled by other authors, from whose assistance and his own experience he has given many useful directions, which all those concerned would do well to consult.

XVI. *The History of the Marchioness de Pompadour. Part the Fourth.*
12mo. Pr. 3s. Hooper.

THIS volume * presents Madam de Pompadour to the world in the light of political and civil intrigue, but with what justice we shall not presume to determine. According to this author, she had such a sway over the French king's affections, that four generals, the last of whom was Mons. de Contades, so shamefully beaten at the battle of Minden, were of her nomination. She was the enemy of d'Estrées, the only general in France, besides Broglie, who could deserve that name, and beheld his exploits with so evil an eye, that she procured his being twice recalled, to the inexpressible loss and disgrace of France. When the young pretender appeared at Paris, his bow to her was not sufficiently polite, and therefore she advised those severities against him which ended in the disgrace of French faith.

Every disaster upon the continent of Europe, and in America, that happened to the French, is placed to her account; and the

* See Crit. Rev. vol. IX. p. 145.

duke of Richelieu is particularly obnoxious to our author, on account of the following transaction, which happened in the late war.

“ M. de Richelieu being before the gates of Magdebourg, and wanting nothing but the will to make himself master of the city, did what many before him have done, and what many after him will do; that is, in short, he suffered himself to be corrupted. But the strangest, and indeed almost incredible circumstance was the manner in which that shameful bargain was concluded.

“ The sum, after very many debates, was fixed at the *trifling value* of a cask of pure gold: the dispute respecting the size of the vessel having been adjusted, and the manner of filling it, M. Richelieu said it was a very good price; but that, as desirable as it was, he must first be ensured of the power to enjoy it. “ Norwithstanding, said he, my influence over the king’s mind, I risk my head unless I divide it with her in whose power alone it is to keep me indemnified, and who, where such an advantage is at stake, forgetting hatred and revenge, will protect and save me: but as indelible infamy will cleave to me, I will not divide what I have at first fixed upon for myself; let another cask, equal to mine, be produced for Madam de Pompadour, and let France go to the Devil, this will no way interrupt my repose.”

We own that the preceding anecdote is far from giving us an advantageous idea of this author’s veracity; but the following may afford some diversion to our readers.

“ M. de Richelieu had lost fifteen hundred louis at play with the king, which he must pay, or no more dare to appear at court. He flattered himself that his character was not so much ruined among the people of the lowest rank as it was among the other. In consequence of this seasonable and lucky reflection, he sent at different times and separately for about two hundred of those poor wretches who make coffins, and who in France are so much the poorer, as a coffin does not usually cost more than half-a-crown. He bespoke of each of them a quantity of coffins which he thought them able to furnish, acquainting them that he intended to supply his parish of Richelieu: and certainly, by means of all the coffins brought him successively, he might have supplied a whole province, even in the case of a pestilence. Twenty thousand were carried from his court-yard to the store-houses of the churchwardens of the parishes of Paris, and the adjacent villages; and by agreeing to lose somewhat upon the sale, he engaged the several churchwardens to buy them, whose business it was to supply the people with those commodities. By this means he discharged his debt, and left the
poor

poor workmen to bewail their misfortunes till they found comfort in his future generalship, which was to be productive of so much greater and more general lamentations.'

This writer next entertains us with a story concerning madam Adelaide, one of the French king's daughters, and her sub-governess, madam Andelot, who was condemned to death by the king for suffering her pupil to read an infamous book, but whose punishment was converted into perpetual banishment in a convent, by the intercession of Madam de Pompadour. The same great lady was patroness of Madam l'Escombat, who had been condemned for the atrocious murder of her husband; but though she was, by her successive pregnancies, respited for three years, Madam de Pompadour could not save her from the gallows at last. We are next led by our author to what we believe is his principal intent in publishing this additional volume, we mean a vindication of the Jesuits. Their expulsion from France is here attributed chiefly to the influence of Madam de Pompadour, whose hatred of them was occasioned by the behaviour of an honest Jesuit, father Perusseau, who reproached his majesty for his criminal intercourse with the fair subject of this work, and their engrossing the consciences of the dauphin, dauphiness, and of all the royal family and chief personages of the kingdom. According to our author, Madam de Pompadour conducted the late negotiation for peace between France and England; and the nomination of the duke de Nivernois to put the finishing hand to the treaty, was in a great measure owing to her, as was likewise the preferment of the Choiseul family, who are now the first ministers in France. Upon her death-bed she wrote a very affectionate letter to her husband Mons. d'Estiollles, earnestly requesting to see him: but she could not prevail with him to give her that satisfaction, though she expressed the deepest remorse for her behaviour towards him, and told him that she had left him the bulk of her fortune by her will. Her royal lover was not so inexorable, for he paid her a visit every day, till within two days of her death.

Such are the most interesting incidents of this volume, besides what may be found in our common news-papers, and her character, which contains nothing in it particular but what may be found in that of every designing rapacious mistress of a king. We cannot help, upon retrospection, referring our reader for the character of this volume to that which we gave of the last. Though we doubt much whether it is written by the same hand, yet it is composed in the same spirit and stile. The author's materials are but few; he therefore writes in a rambling desultory manner;

manner, that he may with the better grace have recourse to the expletives of reasoning, reflection, criticism, and the like stilt, that enable a writer to stride from fact to fact in a scanty narrative.

MONTHLY CATALOGUE.

17. *A Second Letter to the Right Honourable Charles Townshend, occasioned by his Commendations of The Budget: in which the Merits of that Pamphlet are examined.* 8vo. Pr. 1s. Nicoll.

THIS letter is shrewd and sensible, and we think that if the gentlemen of the Minority are actuated by any other motive than that of opposition, they ought to yield to facts. We are sorry the common observation still subsists, that it is almost as hard (the reader will pardon us for making free with the expression) for a camel to pass through the eye of a needle, as for the governing powers in England to obtain an equitable hearing either from the great or the small vulgar in an opposition; a distinction that never appeared so just as it does at present.

We have already, in governmental matters, declared our opinions in several points against what is thought to be the present sense of the administration. We have been warm advocates against the powers of filing informations against libels *ex officio*; against the doctrine of a jury being judges of the fact only, and not of the law; and against the very silly and ridiculous custom of great officers of state employing a pack of ignorant fellows in doing what may be done by a constitutional officer, acting under the warrant of a justice of peace. These are matters which we sincerely think government, for its own sake, ought not to insist upon, and the desisting from them never can be of prejudice to an administration. We have likewise been very free in our animadversions upon other affairs that have fallen within what is generally thought to be the present system of politics; but we cannot contradict our own senses.

Former administrations felt most severely those attacks that were made upon their expedients; and it is not long ago that their conduct obtained them the well-known title of "A government of expedients." The present administration has been hitherto invulnerable on that quarter, nor has its enemies brought a charge against it that has not been solidly refuted by facts. The author of the letter before us, however, like some of his predecessors in politics, has not been quite fair, in disguising the obligations he owes to the Critical Reviewers, who have anticipated him in many of his observations; but they are
ready

ready to examine any reply that may be published on the side of the opposition, if confined to facts and decency.

18. *A Postscript to the Letter on Libels, Warrants, &c. In Answer to a Postscript in the Defence of the Majority, and another Pamphlet, entitled, Considerations on the Legality of General Warrants.* 8vo. Pr. 6d. Almon.

We find nothing very material in this Postscript, nor any thing that either elucidates or strengthens the pamphlet which we have already considered (See vol. XVIII. p. 428).

19. *The Act for permitting the free Importation of Cattle from Ireland, considered with a View to the Interests of both Kingdoms.* 8vo. 1s. Doddsley.

The sensible author of this pamphlet places the affair of the exportation of the Irish cattle from that country into Great Britain in a new light; and, we think, demonstrates that it will be of the utmost benefit to Ireland.

20. *The Objections to the Taxation of our American Colonies, by the Legislature of Great Britain, briefly considered.* 4to. Pr. 6d. Wilkie.

This pamphlet, if we mistake not, is the substance of the speech which introduced the motion for the taxation of the colonies into a certain assembly, which rejected all applications that seem to call its right of laying on those imposts in question. The objections appear to be fairly stated. We should be glad to see a satisfactory reply.

21. *Mumbo Chumbo: A Tale, written in antient Manner. Recommended to Modern Dewotees.* 4to. Pr. 1s. Becket.

This tale (as it is not very properly called) is founded on the formation of a personated demon, made use of by the priests, or rather jugglers, on the African coast, an imposture that is well known to the gentlemen who have resided in those parts. The allusion is aptly introduced; the imitation of antient manner is well-executed; and we heartily join in the author's moral, that there are Munbo Jumbos (for so the word ought to be spelt) in England as well as in Africa. We have laws against those who obtain money upon false pretexes in commerce; we hang a culprit who puts harmless people in bodily fear upon the king's highway; and yet we have none to restrain methodists and other enthusiasts from the like practices in religion, that rob ignorant people not only of their money, but their senses.

We cannot help paying some acknowledgment to the author for descending to the manner he has so happily adopted (which is chiefly Spencerean), but the most proper for accomplishing his very rational purpose.

22. *Marriage. An Ode.* fol. Pr. 1s. Doddsley.

This ode is an invective against the marriage-act, and the cruelty of those fathers who pay no regard to any thing but riches, when they dispose of their daughters.

From the following lines our readers will be able to form a proper judgment of this writer's poetical abilities.

' Free should the sons of Freedom wed
The maid by equal fondness led,
Nor, heaping wealth on wealth,
Youth pine in Age's wither'd arms,
Deformity polluting charms,
And sickness blasting health.

But house for house, and grounds for grounds,
And mutual bliss in balanc'd pounds

Each parent's thought employ :
'These summ'd by Wingate's solid rules,
Let fools, and all the sons of fools
Count less substantial joy!

23. *Education: An Essay.* By Gibbons Bagnall, A. M. 4to.
Pr. 1s. Baldwin.

This is the second poem we have seen and reviewed under this title. Whether Mr. Bagnall is a schoolmaster or not we are ignorant; but his poetical abilities are undoubtedly superior to those of Mr. Elphinstone. He seems, however, to have given his poem the title it bears in order to introduce a knack of which mere poets are excessively fond, that of giving characters to other poets and writers, which they generally take at second hand. Mr. Bagnall, we suppose, had heard some Tory talk of bishop Atterbury being an excellent preacher, and down he claps him as such in his poem of Education. He celebrates one Newton, who

' Maintains for prophecy the glorious strife.'

Is this the great Sir Isaac Newton, who in his old age wrote upon the prophecies of Daniel? Our author thinks that poetry is a very pretty accomplishment for boys, and recommends it in the two following lines :

‘ Oh blind to nature, and her dearest joys,
Who useless fancy poetry to boys !’

We imagine the reader will not desire to see any other quotation than the above; though we should be sorry were he to entertain a notion that this poem is contemptible upon the whole.

24. *The Battle of the Genii. A Fragment, in three Cantos. Taken from an ancient Erse Manuscript, supposed to be written by Caithbat, the Grandfather of Cuchullin. From the Plan of this Poem it is highly probable our great Milton took the Hint of his Battle of the Fallen Angels. Done into English by the Author of Homer Travestie. 4to. Pr. 2s. 6d. Hooper.*

This is an anguillar performance, being so slippery that we scarcely know how to handle it. All that we can understand upon the whole is, that the author is one of those genii, who, by way of breathing, have of late exercised themselves so often in lashing the Scots and lord B.

25. *A Poem on Satire. 4to. 6d. Franklin.*

The poet introduces the reader to the court of *Imagination*; all the world is assembled; Churchill is master of the ceremonies †, and the company is entertained by the queen with a speech on satire.

But, alas! her majesty makes a very despicable appearance on this occasion! She seems to be deserted by all her natural graces; and the oration she delivers is neither poetry nor sense.

26. *The Inefficacy of Satire. A Poem, occasioned by the Death of Mr. Churchill. 4to. Pr. 6d. Hawes.*

Do these gentlemen authors of general satire imagine *they* can reform the world?—No—’twon’t do—Crispus is nobody. nor do we believe that such a character exists.—The *best of mankind, neglected virtue, and pale devotion*, we suppose, center in—this author, who tells us that he must and will write

‘ To keep the trembling impious world in awe.’

Well done, our sixpenny satirist! make the world tremble. But stop! we think you tremble yourself: No wonder, indeed, considering Churchill’s shade, and your waste of ink in blotting out the blunders of your printer.

† ‘ To do her homage, all were called and came,
And Churchill their conductor all proclaim.’

27. *Fortune, an Apologue.* By J. Cunningham, Comedian. 4to. Pr. 6d. Doddsley.

Really, Mr. J. Cunningham, Comedian and *Fabulæ Narrator*, neither Fortune nor you do the afs justice, for we cannot see why the afs has not as much right to the gifts of Fortune as any other quadruped has, unless he is a kicking afs, a snarling afs, or a stumbling afs. As to the composition of your apologue, your power of numbers, and the fancy you display, we are so far from having any thing to object, that we think they have great merit. We only wish your plan had been less exceptionable.

28. *The Advantages of Repentance. A moral Tale, attempted in Blank Verse; and founded on the Anecdotes of a private Family in —shire.* 8vo. Pr. 1s. 6d. Tonson.

The hero of this tale murders a peasant; flies to India, without being detected; repents of his crime; acquires a fortune; returns to England; finds his mother and sister in unexpected prosperity; performs many charitable actions on his arrival; meets with the apparition of the peasant; discovers his widow and children in distress; provides for their support; becomes an extraordinary good man, and reaps the happy fruits of repentance.

The story is ridiculous, but the language is tolerable, and the moral instructive.

29. *Ode. In Imitation of Horace, Ode III. Lib. III. Justum ac Tenacem propositi Virum. Addressed to the Right Honourable Sir Robert Walpole: on ceasing to be Minister, February 6, 1741. Designed as a just Panegyric, on a great Minister, the glorious Revolution, Protestant Succession, and Principles of Liberty. To which is added the Original Ode, defended, in Commentariolo. By Sir William Browne, M. D.* 4to. Pr. 1s. Owen.

Good Sir knight, hast thou no fear lest the same discipline thy namesake predicted to Tom D'Urfey, should overtake thee in the next world?

30. *Parthenia; or the Lost Shepherdess. An Arcadian Drama.* 8vo. Pr. 1s. Newbury.

Though nothing can be more absurd than the plan of this poem, yet it has many real beauties, which compensate for those inundations of mere poetry with which we are every month pestered. Two lovers, a young man and a maid, were separated when young, she being stolen by a satyr. The shepherd is frantic, the nymph is plaintive; they go about in quest

quest of each other, and at last the spirits, the genii, Pan, Syrinx, and other aerial inhabitants of the Arcadian groves, bring them together, and make them happy. We are sorry to observe, that the author has made some sacrifices to poetry, in injury of that simplicity which is the result of genius alone, and to which he seems not to have sufficiently trusted. Let him make the experiment upon some better-laid plan, and feeling will avenge him of misguided taste. A genius of the groves thus accosts the love-sick shepherd.

‘ Well hast thou said, young man, and true I ween,
Thou art, indeed, a shepherd of the plain,
And seek’st a new-stray’d wanton of the fold;
And yet thou said’st not true, for she thou seek’st
Sure is no wanton; for I know her well,
And she’s as chaste as the cold lips of night
That never taste the kisses of the sun,
Yet fairer than the eye of Phœbus is,
When first he smiles upon the slumb’ring morn.’

This is beautiful, because, among other reasons, the epithets are few, but well placed. The closing speech of the young maid’s father has the following lines, which are affecting, because not epithetized.

‘ Cease, children, cease, and hear an old man’s tale;
I have liv’d long, and still have fear’d the gods,
Nor unpropitious they, till that sad hour
In which I lost my daughter; then thought I
The Gods are righteous, but an old man’s wretched,
And I was well content; and now I see
How better than the cup of fools it is
To drink affliction at the hand of Heaven.’

What follows is too florid, and we do not chuse to take from our readers the relish that the above lines communicate.

31. *The Platonic Wife. A Comedy. As it is performed at the Theatre-Royal in Drury-Lane. By a Lady. 8vo. Pr. 1s. 6d. Davies.*

As this comedy is wrote by a lady, it shall pass uncensured by the Critical Reviewers.

32. *The Maid of the Mill. A Comic Opera. As it is performed at the Theatre-Royal in Covent-Garden. The Music compiled, and the Words written by the Author of Love in a Village. 1s. 6d. Newbery.*

The author, in his preface, has saved us the trouble of analysing this opera.

‘ The

' The little piece now ventured into the world owes its origin to the same source; not only the general subject is drawn from Pamela, but almost every circumstance in it. The reader will immediately recollect—the courtship of Parson Williams—the Squire's jealousy and behaviour in consequence of it, and the difficulty he had to prevail with himself to marry the girl, notwithstanding his passion for her—the miller is a close copy of Goodman Andrews—Ralph is imagined, from the wild son which he is mentioned to have had—Theodosia, from the young lady of quality, with whom Mr. B. through his sister's persuasion, is said to have been in treaty before his marriage with Pamela—even the gipsies are borrowed from a trifling incident in the latter part of the work.'

We cannot help thinking, that the author has paid but a sorry compliment to the understanding of his royal patron, by not only quoting French examples, as if they ought to serve as models for an English audience, but in telling him that in France the stage has been cultivated with more care and success than in any country. We admit it has; and the pains expended upon the theatrical culture there, are shrewd proofs that, Moliere excepted, no genius ever wrote for the French stage: Corneille and Racine are mere poets, scarcely upon a level with our Addison and Rowe.

The author of this piece reminds us of one of those sober, serious gentlemen who delight in angling: After the trout has the hook within it, he gives it line to play with before he brings it to the bank, though at the hazard of losing the fish. If lord Aimworth was so much in love with Patty as to marry her at last, where is the occasion for all his delays, and even hazarding the loss of her, by enabling her father to give her lover a fortune of 1000 l. with her?

33. *The Man of the Mill. A new burlesque Tragic Opera. The Music compiled, and the Words written, by Signior Squallini. 8vo. Pr. 1s. Cooke.*

Intended as a parody on the Maid of the Mill, and is by no means void of humour.

34. *Pharnaces: An Opera. Altered from the Italian, by Thomas Hull. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. Pr. 1s. Tonson.*

This, like most of our other tragic operas, is a collection of bombast improbabilities and impossibilities. We say nothing of the music.

35. *An Elegy on the Death of the Guardian Outwitted*, 4to. Pr. 1s. Nicoll.

This Elegy is an imitation, which is the worst we can say of it. In other respects it is just, humorous, and elegant.

36. *A Defence of F. Giardini, from the Calumnies, Falshoods, and Misrepresentations, of Cacophron, in a Pamphlet published by him in the Name of Gabriel Leone. To which is subjoined, a short Account of the Cause of Cacophron's Resentment against Giardini*, 4to. Pr. 1s. Davis.

We should be very apt to continue our ridicule of this controversy *, was it not for the very serious consequences it has been attended with, apparently to the ruin of both parties concerned, and to the emolument of none but the lawyers.

37. *Fingal King of Morven, a Knight-Errant*. 8vo. 6d. Donaldson.

The ingenious author of this performance, apprehending that Fingal had been viewed in an improper light, endeavours to ascertain the nature and genius of that poem, and the æra of its composition. The hero, he says, in manners, arms, amours, deeds of super-refined courtesy, in every attitude and in every atchievement is a *romantic* champion; the poem is replete with ideas and representations of things which are incompatible with the state of Caledonia before the Norman Conquest: he therefore cuts off a thousand years from its supposed antiquity, and considers it as a production of the thirteenth or fourteenth century.

38. *Pharmacopœia Hippiatrica: or, The Gentleman Farrier's Repository, of elegant and approved Remedies for the Diseases of Horses; in two Books. Containing, I. The Surgical; II. The Medical Part of practical Farriery. By J. Bartlett, Surgeon, Author of the Gentleman's Farriery*. 8vo. 4s. Pote.

In this book we have a sensible and judicious treatise upon the cure of the diseases of horses. Mr. Bartlett's receipts are in general well chosen, though we must object to the numbers he gives for the same intention; but as he acknowledges the fault, we must be content with the reason, That it was to give satisfaction to those who might differ in opinion from him. His remarks upon the prescriptions are accurate and to the purpose. In cases of wounds and sores, how different is his method of procedure from that too commonly practised upon these ani-

* See vol. XVIII. p. 312.

mals, stuffing them with lints and doffils, by which means recent sores are converted into troublesome fistulæ? whereas he treats them as he would do similar ones in the human body; and the success answers his expectations.

The author appears to be not only a knowing farrier, but a skilful surgeon, well-acquainted with what is new in the medical world, as several of his sensible observations confirm. He recommends the trial of hemlock and corrosive sublimate on horses.

To conclude: The treatise is well worthy the perusal of surgeons and those gentlemen who would wish to see their horses properly taken care of, when diseased; and it is particularly adapted to all farriers, as it will not only teach them the proper method of procedure in the different cases, but may also probably excite in them a desire to become better acquainted with the animal œconomy in general, which would result greatly to their benefit.

39. *An Answer to all that is material in Letters just published under the Name of the Reverend Mr. Hervey. By John Wesley.* 12mo. Pr. 6d. Keith.

See Article VIII. of this month's Review.

40. *Two Sermons concerning the State of the Soul on its immediate Separation from the Body. Written by Bishop Bull. Together with some Extracts relating to the same Subject, taken from Writers of distinguished Note and Character. With a Preface. By Leonard Chappelow, B. D. Arabic Professor in the University of Cambridge.* 8vo. Pr. 2s. Wilson and Fell.

In this publication there is nothing new but the preface, and that is very short and superficial. The author indeed assures us, that 'bishop Bull has considered the subject with so much care and judgment, not only from the testimony of Holy Scripture, but from the consentient doctrine of the writers of the primitive church, that whoever reads his two sermons on this very interesting concern, must think it almost needless to have recourse to any other author.'

These discourses are both upon the same text, viz: Acts i. 25. *That he might go to his own place.* In the first, the bishop undertakes to prove that the soul of man subsists after death, in a place of abode provided by God for it, till the resurrection: in the second, that the soul of every man, presently after death, hath its proper place and state allotted by God, either of happiness or misery, according as the man hath been good or bad in his past life.

To these discourses Mr. Chappelow has annexed some extracts,

on the same subject, from the writings of Tillotson, Whitby, Lightfoot, Stanhope, Smalridge, and Limborch, which he thinks will be sufficient to remove all the scruples of the reader. But though we have the greatest respect for these excellent authors, we cannot think that what they have advanced will give complete satisfaction to the inquisitive mind, or that it ought to preclude a farther enquiry. Several arguments, which might have been alledged in favour of this doctrine, are here omitted*; several texts of Scripture, introduced on this occasion, are, at best, precarious proofs; and the opinion of the fathers is of no consequence at all.

41. *Observations on a Pamphlet, entitled, "Christianity not founded on Argument." By a Christian Freethinker, who apprehends that Infidels cannot be effectually answered, on any Principles less general, than those which he has adopted.* 8vo. Pr. 1s. Wilkie.

The author of these observations supposes that the piece in question is entirely ironical; that the author intended only to ridicule the absurdity of modern systems; that he was 'too sagacious a writer not to see, that had he confined himself wholly and honestly to the Scriptures, and to such a fair and candid interpretation of them, as he seems well qualified to have made, his representation of this religion must have appeared extremely different from what he has exhibited.'

Upon this supposition our author proceeds to shew, that tho' certain opinions and practices, prevailing in the church, may be exposed by his artful insinuations, real Christianity, as it stands in the Gospel, is not in the least affected.

Though many people will certainly condemn the writer who undertakes to vindicate Christianity at the expence of creeds, articles, and catechisms, yet they will find several judicious observations in this performance, and upon mature consideration will be convinced, that it is extremely difficult to answer the objections of deistical writers on principles less general than those which our author has adopted.

42. *A Review of an Essay upon Prayer, intituled, Some Thoughts on Religious Worship, particularly in public. By a moderate Protestant Dissenter.* 8vo. 6d. Wilkie.

Some dissenters having endeavoured to introduce into their congregations a form of prayer, the author of this pamphlet enquires, 'Whether taking such a step would properly be any improvement of their present mode and manner of worship, by

* E. g. the appearance of Moses and Elias on the mount, Luke ix. 30.

fixing it upon a more scriptural, a more primitive, and more eligible plan of devotion?"—He endeavours to maintain the negative, and recommend the continuance of extempore prayer. The arguments he advances are as good as we expected, in defence of unpremeditated effusions.

43. *Remarks upon certain Passages in a Work entitled, An Illustration of the Holy Scriptures. Earnestly recommended to the Perusal of every Purchaser of that Work. By the Reverend Walter Sellon, Minister of Sinisbury, Derbyshire, and Curate of Breedon, Leicestershire.* 12mo. 1s. Keith.

The author of this performance endeavours to maintain the common opinion concerning the Trinity, the demoniacs, original sin, satisfaction made by Christ, and the eternity of future torments.

By two or three short extracts the reader will perceive in what manner Mr. Sellon has confuted the authors of the *Illustration*, and confirmed the doctrines abovementioned.

'There is none, says he, properly called God, but the supreme self-existent God; nor any improperly and in a translated sense, but, 1. angels, Ps. viii. 5. —2. magistrates, and great men of the earth, Ex. xxi. 6. —3. idols, Ex. xxii. 20. —4. the devil, 2 Cor. iv. 4. Now Christ was vastly superior to all angels by the illustrators own confession; "for he was the Son of God, and the angels no more than servants, however favoured ones, or in whatever rank." He was not a magistrate or earthly ruler: he himself disclaims any such character. He was not an idol god; this is plain from the religion he taught. It remains then that he must either be, the supreme, self-existent God, or the devil. However therefore the illustrators have denied him the character of the supreme, self-existent God, let them now recant their error, and own the Lord Jesus to be God, or acquit themselves of more horrid blasphemy than ever the Jews offered against him, if they can.'

Speaking of original sin, Mr. Sellon informs us, that there is one text which these writers did not think of, or would not meddle with, which when duly considered, confirms the 'doctrine of original sin, as described in our ninth article, beyond all contradiction; that is, Gen, v. 3. *And Adam begat a son in his own likeness, after his image.* Just such a creature as himself was; and just such a sinful creature. Man is indeed said to be created in the image of God, and after his likeness. But no one can suppose, considering the different subjects, God and man, that the words are to be taken in the strict literal sense there; because it is impossible that man, strictly speaking, can be like God. A therefore that can be meant there is, as like us, as it is possible
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for a human creature to be. But with regard to Adam begetting a son after *his* likeness, and in *his* image, or any other father, this, as the subjects are of the same identical nature, must be understood in the utmost strictness of speech, as like the father as it is possible for a son to be, i. e. the same kind of *creature*, and of the very same *sinful nature* with himself.*

In order to account for the derivation of original sin, he supposes that the soul is *propagated* with the body. 'For if Adam, says he, begat only the body of his son, without the soul, he did not beget him *after his own † likeness and image*: for he was a creature consisting of body and soul.'

'All the souls, *נפשות*, that came out of the loins of Jacob, were seventy souls, Exod. i. 5. Hence it plainly appears that the *נפשות*, which implies the *souls* of the persons, as well as the bodies, came out of Jacob's loins, or his thigh, as it is in the original and margin of our Bibles.'

'Again, that the father is, under God, the author of the soul, as well as of the body, seems plainly intimated in the words of Jacob: *I will go down into the grave, נשאלה, into Hades, the place of separate souls, unto my son, mourning, Gen. xxxvii. 35.* Now Jacob could not mean, that he would go down into the *grave*, or receptacle of the body, to his son; for he supposed *an evil beast had devoured him*, ver. 33. He could only mean, that he would go down into Hades, to the *spirit*, and not to the *body*, of his son; for the spirit was the only part of his son which he supposed remaining. And he must suppose himself to have been the father and propagator of this, otherwise he could not be said to go down to *his son*. So we read of children that were dead, being gathered to their fathers, and gone to their fathers, when it cannot be supposed to mean *body to body*, but only *soul to soul*: whereby is likewise intimated, that the *souls* were the production of their fathers; otherwise they could not be gathered to *their* fathers, nor go unto them.'

'Once more.—If Levi, as to his *whole* person, though not yet existing, was *seminally* in Abraham, and paid tythes in him; much more may we suppose, that all mankind, as to their *whole* persons, though not yet existing, were *seminally* in Adam, and *sinned in him*. This text the illustrators have not illustrated; for what reason it is easy to suppose.

'It may be argued yet further. Every other kind of beings, whether *animate* or *inanimate*, propagate their species entire: and that man alone of all the beings upon earth, should propagate

† Orig. *he begat in his likeness and image*; implying no likeness or image beside that image in which God created him.

only *one half* of his species is a matter not easily reconcileable to reason. Nay, to affirm that the soul is *not propagated*, as well as the body, is to deny that the soul is an *essential part* of human nature, and that it is any thing more than an *adjunct* of it. The opinion therefore that souls are *propagated* together with bodies, seems to bid fairest for truth. Upon the whole, this hypothesis being admitted, that mankind propagate their *entire* species, as well as other beings, it will evidently appear, that the doctrine of original sin is true, and the manner of its derivation from father to son, is easily seen, and as easily accounted for, as that a *venomous animal* should propagate a *venomous animal*; or a *poisonous weed*, a *poisonous weed*.'

In this manner, according to Mr. Sellon, SOULS and SIN are propagated!

If the articles of our faith are to be determined by such arguments as these, and every deviation from thence is to be 'censured by authority' (as our author in his address to the archbishops and bishops says it ought) then, Heaven defend us! for reason and common-sense will be no security.

44. *The History of the Poor Laws. With Observations.* By Richard Burn, L. L. D. *one of his Majesty's Justices of the Peace for the County of Westmoreland.* 8vo. Pr. 3s. 6d. Millar.

The parochial poor of England are the only beggars, we believe, in the world, who receive no alms; the relief, which in other countries is termed Charity, being in this country converted into a legal demand, and the money expended upon litigations, arising from so absurd a constitution, is a reproach to the humanity as well as wisdom of the nation. When the reader sees the name of Dr. Burn in the title, it is needless to inform him that this performance is executed with accuracy, that it tends to great public utility, and contains many curious particulars relating to the antient laws, language, and customs of England.

45. *The Memoirs of Miss D'Arville; or, the Italian Female Philosopher: in a Series of Adventures, founded on Fact.* Translated from the Italian. 12mo. 2 vols. Pr. 5s. Pridden.

A stale, foolish performance, form'd out of the shreds of romances and novels.

46. *Epistolæ sex ad Amicum de Divinitate Christi.* Autore D. Waterhouse, A. M. *Rectore de Langley nupero, in Com. Cant.* 4to. Pr. 1s. 6d. Bowyer.

There is an old proverb, 'that fools should not meddle with edge-tools.'

